

The buke of four scoir=

thre questions, tueching doctrine, ordour,
and maneris proponit to ye precheouris of
ye Protestants in Scotland, be ye Catholiks
of ye inferiour ordour of clergie and layt
men yair, cruelie afflictit and disperfit, be
persuasioun of ye saidis intrusit precheours.

Sethfurth be Niniane Vinzet a Catholik
Preist, at ye desyre of his faythfull affli-
ait brethir, and deliuerit to Iohne Knox
ye .xx. of Februar or yairby, in ye zere
of the blissit birth of our Saluour. 1561.

Ne sis sapiens apud te metipsum. Prouerb. iij.
Sed interroga patres tuos, & annuntiabunt
tibi: maiores tuos, & dicent tibi. Deu. xxxij.



ANTVERPIÆ

*Ex officina Aegidij Dieß. m.d.lxiiij. xiiij. Octob.
Cum Gratia & Privilegio.*

REGIÆ Maieſtatis Priuilegio permiſſum
eſt Niniano Winzeto, vti per aliquem
Typographorum admiſſorum impune ei
liceat imprimi curare, & per omnes ſuæ
ditionis Regiones diſtrahere librum in-
ſcriptum, *The buke of fourſcoirthe queſti-
onis, tweching doctrine, ordour, and maneris,
proponit to ye precheours of ye protestants
in Scotland*: & omnibus aliis inhibitu-
m, ne eius libri editionem abſque eiufdem
Niniani conſenſu imprimant, vel alibi im-
preſſum diſtrahant, ſub multa .xx. flore-
norum vltra exemplaria impreſſa. Actum
Bruxellis. xxviii. Auguſti. 1563. Subſcripſit

Facunwez.

Niniane Winzet a catholik Preist
to ye Christiane Reidar wiss his
grace, and peace.



A ye command of Dene Patrik
Kinloquhy precheour in Linlyth-
gow and of his superintendent, gen-
til Reidar, quhen I, for denying on-
ly to subscribe yair phantasie and factioun of
faith, wes expellit and Schott out of yat my
kyndly toun, and fra my tender Freindis yair,
quhais perpetuall Kyndnes I hoipit yat I had
conquest, be ye spending about ten zeris of my
maist flurissing aige, nocht without manifest vti-
litie of yair cōmoun welth, and be all apperance
had obtenir sik fauour of yame, as ony sik man
micht haif of ony communitie: I thocht I had na
cause to be eschameit, bot to reiose and glorifie my
God (according to S. Petiris reull) for yat I suf- 1. Pet. 4
ferit nocht, as a wickit persoun, or an ewill doer,
bot as an wnsenzeit and faithfull Christiane: for
ye tyme is now (as ye samin Apostill writtis)
yat ye terribill iugement to cum, in a manere in
yis lyfe beginnis at ye houß of God: yat is, at

A ij

ye

Te ye Christiane

ye faithfull catholiks, yat first for yair awin sin-
nis, and syne for ye trewthis saik yai suffer in
yis lyse with Christe yair heid, yat be diuers tri-
bulis yai mot enter with him in ye lyse eternall.

Act. 14.

A mer-
nol⁹ hai-
sty chan-
ge to be
amangis
Christi-
anis.

Of new
kingis.

Nocht yeles I began nocht litill to merwel at sa
haisty, & sa subdane a wolter of yis warlde, in sa
mony grete materis, and specialie of ye subdane
change of sum cunning clerkis, of ye silence and
fleitnes of wtheris, and of ye maist arrogant pre-
sumptioun approwin specialie in ye ignorant :
and amangis wtheris strange mutationis, quhow
micht it be, yat ane kinloquhy culd be king in Lin-
lythgow: and specialie sik a king, as appropriat
to him self mair large empyre and power in yis
caice, yan euir did faithfull king or emprior in
Christianitie. For of yame all, certane is it, yat
neuir wes ane, quha attēptit to charge yair sub-
iectis, with ye burding of an vther religioun nor
faith, yan ye vniuersall kirk of God had euir a-
fore professit: quhilk in his presence (albeit I wes
to him na subiect) for ye gloir of Christis name
(quha in all mot euir be praisit) before honorable

per-

Reidar.

persones, maist planelie confessit I. And sua fra I
 persauit yis new proud prince, and his Caluinia- ^{A misera-}
 ne brethir on lyke manere in vtheris partis, to ^{ble sub-}
 hes subdewit sa to yame, vnder sik thirldum yair ^{iection.}
 miserable scoleris, nocht only yat yai nicht leid
 yame concerning yair bodyis, as yai war slaves,
 presoneris, and captiues in a raip: yat is, to cause
 yame to wair and hasert yair geris and bodyis,
 for yair plesuir: bot to hes blindit also yair iu-
 gement and naturall resson, yat yai regaird na
 lawis diuine nor humane, bot baldis it only law
 quhat eir yai raill, rattill, or trattill: be it neuir
 sa euidenit aganis godis expres word, his manifest
 ordinance, his haly Kirk, his princeis and his
 prelatis: and amangis ye rest to hes vsurpit to
 thame in maist presumptuous bauldnes, yat pla ^{Tyrānie}
 ne tyrannie, for satisfiying of yair raige, to com-
 pell yair scoleris to banies catholik and innocent
 men, & e, yair awin tendir freindis and kinismen,
 in contempt of oure Souerane Lady ad hir hienes
 lawis, fra yair iust possessionis, natiue roumes
 and cieteris: I wes almaist astoneist at yair proud

A iij

pro-

Winzet, N.

To ye Christiane

That ye presumption in sa hiech an interprise, and in sa
wicket prydeful and arrogāt procedingis: yat sa obscur
hes ye v- men durst presume to medle yame aganis all au-
air hand, thoritie, bayth with ye auctoritie of ye spiritual
it is ye and temporal suode. Bot fra I mair deiply consy-
seurge derit and weyit ye hiech arrogance of men of sa
of god. law degre, ad aluterlie woid of all lauchful pow-
 er, be ony titill yai allege yairfor, tobe aganis
 al lauchful pouer placeit be God, a manifest scur-
 ge of his wraith, for ye inundation of our synnis,
 lang raigeing in euery estate: I ceissit ferther to
 meruell. For yat fevv catholik kingis or Que-
 nes, Princeis, or Prelatis almaist throw Chri-
 stindome, hes yis day voluntare and dew obedi-
 ence, according to ye expresword of God, of yair
 subiects, it is ouer patent, allace for pietie: insa-
 mekle yat quhilk ye Prophete spak afore of I-
 erusalem (quhilk wes a figure of ye Kirk in yis
 tyme of grace) apperis in yir our tribulus dayis
Note. **Thre. 2.** almaist fullerie cōplete. Obliuioni, says he, tra-
 didit Dñs in Sion festiuitatē & sabbathū: &
 in opprobriū & in indignationē furoris sui

Re-

Reidar

Regē & Sacerdotē. Repulit Dominus altare
 suum, destruxit sanctuariū suum. *That is ye*
Lord hes forzet in Sion (yat is in his haly kirk) ^{* zuil pas-}
*ye solennit *tyme and ye sabboth day: and in in-* ^{che wit-}
dignatioun of his wraith, hes forzett ye king and ^{fund. etc.}
ye preist. He hes schott away his altar, and hes ^{O Maho-}
destroyit his sanctuarie. Thairfor fra I wes per- ^{metical}
suadit, yat it vves ye almychty doutleslie, quha ^{impietie.}
throw his iustice aganis sin, sufferis ye Prince ād ^{O preparis of}
ye Preist (quhome to in erd be ye expres word of ^{ye way to}
god, we aucht maist honour) sumtyme tole dīsho- ^{ye Anti-}
norit, albeit be ye wickit only, according to it yat ^{chrīste.}
is writtin, Baltheū Regū dissoluit, & pcingit ^{Ro. 12.}
fune renes eorū: ducit Sacerdotes inglorios, ^{1. Pet. 2}
& optimates supplantat. ād in an vther place ^{Heb. 13}
speikand of ye hie preist, Qui honorificauerit ^{Iob. 12.}
me, says ye almychty, glorificabo eum: q verò ^{ab impiis}
me contemnūt, erunt ignobiles: I seirceit out ^{procedit}
ye titill, yat our new Calviniane kingis ād prince ^{impietas.}
lie preistis culd haif for yair auctoritie: quhiddir ^{1. Re. 24}
yis yair dominioun abone vs, wes prouideit to ^{1. Reg. 2.}
yame, as to a weilbeluifit peple of God, as wes ye
A iiij land

Winzet, N.

To ye Christiane

Gen. 12. land of Chanaan to ye Israelitis: or permittit as
 12. 15. & to an wngodly and wickit peple sterit vp to be go
 Jos. paf- dis scourge, for a tyme aboue his welbeluifit peple,
 Jim. in his discipline and fatherlie correctioun for yair

Heb. 12. trespassis: as wes ye wngodly and confusit Babi
 Prouer. 3 lonianis aganis ye haly citie of Ierusalem. And

4. Reg. breuelie considering ye first part of yair titill to
 24. 25. yis yair supreme auctoritie: I fand it nocht only
 sclinder and licht, bot planelie inglorius, and a
 thing to depriue yame of all auctoritie without

The titil delay, gif yai had, hald ony afore. This first and
 of ye new speciall part and almaist, ye hail wair is, yat yai
 Caluin. confessit yame selfis to hef bene afore, in ye pre-
 ane king ching of ye bevinlie and eternal word of almych-
 15. ty God, cōtrare baith yair cōscience and science,
 schameles learis, and be fals doctrine wilfull dis-

Thair r- sauearis & poysonnaris of ye peple of God: for-
 catatiou. geing yair sermonis for ye plesuir of euery audi-
 tour, efter ye fassoun of schipmenis breiks, mete
 for euery leg: ane thing to hef vnderstandit and
 rōundit priuatlie in ye mirk, and ane vther thing
 to hef precheit oppinlie in ye pulpet: ane thing to
 hef

Reidar.

hes had cloisit in yair breistis, and ane vther red-
dy, as yai thocht tyme, in yair mowthe. Be ye
quhilk schameles testimonie of yair awin toung-
gis, of na reffoun culd I be inducit, efter to cre-
dit and reuerence yame mair yairfor, as mony
yan (bot fy on ye clekane wittit in ye cause of
God) of a maruelus facilitie did: bot to esteeme
yame rather at yat present tobe ye samin self mē, The bo-
quhome yai without all schame, or appering re-
pentance of sa horrible a cryme (gif yai had re-
cantit yair leis vnsenzetlie, fra ye botum of yair rit tobe,
hert, as yai vse to speik) cōfessit yame to hes bene a botūles
afore. For na man is of ony iugemēt, quha mar-
kis nocht yair schaimles confusioun, quhen yai Of yair
wald thraw ye exempill of ye conuersioun of S. excuis.
Paul tobe a trim cloke and excuis of yair euer-
sioun. For S. Paul at yat tyme wes ignorant of
Christe, of his word and sacramentis, and blindit
be feruent zele towart ye Mosaical law, perseuit
ye membris of Christe in mirk ignorace firmilie,
albeit maist varanguslie persuadit, yat all yat he
did wes a thing maist plesand to God: and yair-

A v

for

Winzet, N.

Act. 9.
22.

To ye Christiane

1. Tim. 1. for, sayis he, *Misericordiā cōsecutus sum, quia*
ignorās feci in incredulitate. Bot yai cōtrarie
 Sen infa *ignoras* feci in incredulitate. Bot yai cōtrarie
 meit pso. *confessit yame selsis to hef techeit and wrocht con*
 nes may *trare yair knowlege ad cōscience, ad willinglie ad*
 nocht be *wittinglie to hef borne fals witnes, nocht contrar*
 witnessis *in manis man nor manly bissines, bot contrar God and his*
 in manis man nor manly bissines, bot contrar God and his
 cause: qu *eternal veritie.* And zit because sum of yame wes
 how fall *eschamit, to testifie sa planelie yair gret vngodli*
 yai beiu. *geis in ye nes: bot allegeit yat yai had obtenit mair illumi*
 cause of *natioun of ye haly gaist, and gretear knowlege of*
 god. *ye veritie: I conferrit with me self, quhow yat*
micht be, yat Christiane men professing, techeing,
and preching Christe ad his word sa mony xeris,
in ane monethis space or yairby, suld be changeit
 a subda. *ne chāge sa proudly in sa mony hieck materis in ye plat cō*
 ne chāge sa proudly in sa mony hieck materis in ye plat cō
 to be in *trar men. At pasche and certane soun days efter,*
 ye fayth *yai techeit with grete appering zeale, and mini*
 full. *strate ye sacramētis til ws on ye catholik manere:*
 an. 1559 *and be witsonday yai change yair stādart in our*
 A grete *plane contrare.* And sa iugeit I, yat it necessarlie
 occasiō *behuisit thame, othir to hef bene afore werray fin*
 quhare. *zeit hypocritis, and temperizaris with ye tyme*
 by ye au-
 our wes *con-*

Reidar.

*contrare yair conscience, or to hef bene reuissit be first mo-
 sum mychty spirit. And yairfor thocht I it a ^{ueit to} ~~wryte~~.
 thing nocht only profitable at yat tyme, bot wer-
 ray necessar, to obey ye counsell of ye Apostill: yat
 is to try and examin ye spiritis, gif yai war of 1. Io. 4.
 God. Heirfor sen all man suld be reddy, to geve 1. Pet. 3.
 compt of yat faith and hoip in him, yat I, being
 a Preist, suld nocht hef bene iugeit be ye waik, to
 yair sclander (to quhome my cōuersatioun afore
 wes knawin) faithles and seble, nother bait nor Apoc. 3.
 cauld. I intendit, be godis grase, to declare me pla-
 nelie in yis dangerous seditiō an vnseinzeit Chri-
 stiane, yat is, stoutlie to gainstand all abuse, neg-
 ligence, licentius leuing, and pharisaicall hypocri-
 sie to me knawin, other of ye former aige, or of it
 now present: and siclyke to schaw me a manifest
 aduersar, ester my small leirning and knowlege,
 to all schisme seditioun, error, and heresie. And
 albeit I wes nocht sa weill exerceit in v scriptur-
 is, as become me of my aige and vocatioun, nor
 zit guidlie micht sua be sen I had spent my maist
 flurissing zovvtheid apt to yat studie, in techeing
 of*

To ye Christiane

Eccle. 1. of cheldring: zit I rememberit yat I suld noch
Ro. 14 be an hypocrite, nor applaud to ye warld cōtrar
my conscience, to beleue ane thing in ye law of
God, and say ye contrar: nor zit for ye feir or fa-
Eccle. 5 uour of man, fulechelie to appreue or cōdemne in
godis cause ony thing to me wuknawin. And
yairfor yat ye waik suld nocht hef bene offendit
be my silēce, and yat I nicht hef knawin my ad-
uersaris strenthe, gif ony had bene for yair noua-
tionis, collectit I yan in synceritie of conscience,
sum of yai heidis, quhilkis I iugeit ye soirsaidis
persones to hef techeit erroneously, and wrait to
yame familiarlie in a plesand manere, forzet and
all former iniuris done to me, or to wtheris my
faithfull brethir. To ye quhilkis heidis my new
king kinloquy, in sindry writtingis woid of all
humanitie and compatiēce, and taistand nocht
only of contentioun, bot of contempt, maid sindry
promissis of an anssuer, with grete boisting of ye
victorie to him, ad triumphe alrady in hand: bot
as zit, yat we mot knaw his in vart religioun, be
his fidelitie (I will noch say be his leis) in ex-

ter

Reidar.

zerne materis, we heir na thing of his promis fulfillit. That delay suythlie of his anssuer, fra yat I esier samony oblysingis had avytit vij. or. viij. monethis yairupon, moueit me esier yat I had cōfessit with sum weill leirnit catholikes, and with sum strang Calvinianis also, and had read sum con-
 trouersis and reßsoning yairupon on baith sydis, to collect almaist ye haill summe of yai thingis, quharein I wes offendit, in ye doctrine ordour, & maneris, now auctorizit, cōtrar all auctoritie. The second occasion to wryte mair largely to Iohne Knox.
 Quhilkis sa collectit I presentit to my catholik assistit brethir, layt mē and wtheris, in quhome apperit to me ye spirit of knowlege and godly feir. Quha anssuerit in ane mynd yame all, specialie to be moueit be ye samin reßsonis and auctoriteis, nocht to assist to ye new impietie, callit be sum ye reformatioun of ye pretestantis. Bot zit yai desyrit yir questionis mair trimlie and strēthelie to be set furth, with ma large auctoriteis, and to be writtin agane: and yairefter to be deliuerit to ye principall precheouris of ye new factioun. For I had collectit yame schortlie wanting buiks, quhen I
wes

To ye Christiane

wes in travell, as yai come in my memorie of former reiding, and of cōferring with wtheris at yat tyme be ye way: as sum honorable personis kna-
ye wryte wis. This I eik, baith for ye trewth, yat gif ony
ar is to be repreuit thing negligentlie, and nocht sufficientlie strenth-
it be set furth in yis werk, it suld be impute to my haist and feruour, and to nane wtheris iniust lie: and to signifie also, yat gif ye lauchfull pastour is, and wtheris bettir leirnit of ye catholik syde, did yair diligence in yir materis, and spak frelie without feir, yat sik proud, fulege phantaseis, pyn zit leis, brutall irreligiositie, and damnable errour is, as now regnis, in ye place of syncere veritie, and trew catholik religioun, defenceit only be fin zeit eloquence, iesting, and mockrie, wald nocht haif sa lang reinzeis, nor ye existimatiou amāg is ye peple, as yai haif presentlie, allace. Bot to ye purpose: I nocht yan haifing opportunitie, and werray desyrus to hef witterit my religioun, to avoid all occasioun of sclander till wtheris, and to hef reduceit, safer as lay in me, ye wildsum wandering vnto ye richt way agane: or to hef bene assui-

Reidar.

assuirit be ye licht of godis word (quhilk our ad-
 uersaris boistit yame to be hald) yat we had be-
 ne furth of yat way in ony poynt, incōtinent de-
 liuerit yame writtin on yis ruid manere follo-
 ing to Ichne Knōx, as to him, quha wes haldin
 in ya partis principal Patriark of ye Calviniane
 court. And yat be ressoū, yat ye ane of my former
 cōpetitouris keipit na promis, and ye wther maid
 na anssuer; hoipand mair fidelitie in yis renounit
 mā, gif it had pleisit him to promitt anssuer yair-
 to in speciall, as he afore did generalie sindry ty-
 mes in ye pulpet, oblising him self to sik ressoning
 in word or writt: oftymes obiecting to ye catho-
 likis (quhome he callis papistis) yat nane of ya-
 me durst impugne ane propositiōū of his doctrine:
 albeit ye contrar wes knaivin to be trew. For qu-
 hais anssuere yairefter oftymes publiclie and pri-
 uatlie promissit be him, vve be hawaytit almaiſt
 keiping silence sen ye .xx. of Februar, or yairby:
 quhill now laitlie within yir fews days is cum to
 my hand a ressoning anentis ye mayst blisſit, feir-
 full, and baly sacrifice of ye mes, haldin about a
 re-

quhy wes
 yis buik
 deliueret
 to Iohne
 knox.

An. 1561
 Of yetra
 date set.
 furth a-
 nentis ye
 ressoning

Winzet, N.

To ye Christiane

betuix my Lord of Croceraguel and Iohne Knox, a vverke in beginning decorit vvith a pece of an epistil, als hali, as is ye auctour yair-
ad Iohne Knox. of, and I vvarrane xovv, cunninglie gloissit be

Of twasum vveill leirnit and discrete man, god vvate, in poyntis ye mergin: quharein Iohne Knox of his pregnat yairin cō- ingyne and accustomit craft of rayling and bair- cerning yismaterding, attributis to me a nevv style, calling me pro

cutour for ye Papistis, and yair oblisis him of nevv, to geve anssuer to our questiou tueching his lauchful vocation, and as vve can collect yairof and of his former promis, he intendis to anssuer lykewayis to ye rest following in yis buke. Of ye quhilk tva poyntis I vves singularlie reioseit: first yat God maid me vvorthy to be mockit for my smal labouris in defence of his catholik kirk, fra ye fals accusatiou of hir aduersaris, and to be reknit be yame in tyme of persecutioun, in num-

For qu- mir of ye sayibfull, quhome yai in yair iesting
tat ma- callis Papistis. For in defence of yat thing only
ter pro- cuir ye procurir I, quhilk ye honorable ad haly Papistis,
or fear. ye haly Bischope and Martyr of Christe S. Cy-

priane

Reidar.

priane with ye wtheris renounit martyris in ye
 primitiue Kirk & quhilk ye renounit Papistis
 & excellent Doctouris S. Augustine, Hierome,
 & Ambrose, & a breuelie, ye haill Kirk of God
 sen ye Apostolis days, in an vniformitie of do-
 ctrine maist clerlie appreuis. And na thing di-
 saggreing yairfra procur I: nocht adhering to
 ye priuate iugement or obscur sayngis of ony
 ane man, (as is ye cōmoun practik of our aduer
 saris, to mak of obscur mirknes, a cōmentare to
 ye cleir licht) bot to ye plane & vniforme con-
 fessioun of all, or at ye leist, to ye agreeable cō-
 sent of ye maist part of ye best lernit, euir be ye
 kirk of God auctorizit. And sua, godly Reidar,
 quhattin a Papist I am in yis samin ruid buik
 of questionis (be ye infallible and inconfutable
 treuth of ye quhilk my aduersar is offendit) I
 tak on hand to preue, on perrell of my lyfe, ye
 maist haly martyris, ye best leirnit confessoris
 afore reherseit, and wtheris mony may bayth
 of ye Greik and of ye Latin kirk, togiddir with
 generall cōsulis to hef bene ye samin Papistis.

Note ye
 trew catho-
 lik doctri-
 ne.

For of ye
 trewth of
 ye scrip-
 tur we cō-
 tend nocht,
 bot of ye
 trew sense
 yair of, ap-
 prouin be
 godis haly
 kirk vni-
 uersal.

B

Q

Te ye Christiane

Reioſing
in God.

O happy heirfor and happy agane think I yis day to me, quhan ye grete guidnes of God, of his mere mercy hes praſeruit me in yis maiſt ſtormy tyme, fra ye rolkis of ſchiſme, errour, & hæreſie: & ea, fra maniſeſt rebellioũ raigeing at yis praſent aganis Godis plane word, his kirk vniuerſal, his ordināce, his Princis, & his Prelatis: and beſydis yat also hes lent me of his ſpirit, to cōfeſ my faith to his gloir, quhill ye erroneous aſſault me be tanting, and mockrie, quhen yai may naways be veritie. For quhat veritie culd

Of Iobne Iohne Knox ſchaw for his lauchfull vocation
knox deſe: (quhilk ane article ſpecialie, he cheſeit out of ſa
ce of his vo
cation in
ye pulpet. mony, to cōfute & confund in ye pulpet, to aug-
ment his gloir) I think it is nocht vnknawin to
Scotland. & is nocht in my default, bot in default
of my ſmall freind Dame Cunzey, bot it ſuld
heſ bene layng or now, as it ſalbe, god willing,

Note a ſchortlie, to ye meinleirnit always (for ye godly
promis of cunning neidis nane of our labouris yairto)
a catho-
lik. mair notiſit in Scotland, & in vther Chriſtiane
cuntreis: in quhat wickit apoſtaſie, he ad all v-

ther-

Reidar.

theris preistis, munkis, and freris of his sect ar
fallin in, in yai yai renunce as rennigatis, yair
preistheid gevin yame, be ye sacrament of or-
dour: and quhow yai still remane preistis be ye
samin sacrament (lat yame renunce it, as yai
pleis) ay quhil yai de: albeit to yair mair seueir
pun smēt eternalie, except yai (quhilk ye guid
nes of God mot grāt yame) in tyme repēt yair
fall: & siklike in quhat proud arrogāce & dāna-
bil sacrilege is be specialie, & ye vtheris his fal-
lowis in yair degre, sliddin: vsirping ye aucto-
ritie of godly bischopes and vtheris pastouris &
preistis in ye kirk, aluterlie aganis all lauchful
pouer onyway gevin be man to ony ministerie,
yat tha vse in ye kirk, except only be yat titill,
quhilk tha esteeme nochtis: yat is, insafer as tha
ar preistis: & yat tha ar nocht send as trew pro-
phetis be God, it salbe, God willing, mair cleir
yan ye day licht, be mony euident demōstrations
at lenthe. Bot now quhē all his blunt boultis ad
pithles artelzerie ar schot, to infirm and adnull
his awin cause, rather yan to strenthe ye samin,

The Cal-
uiniane
ministeris
can nother
schow yair
pouer, pro-
ceeding fro
me god nor
man.

B ij

yat

To ye Christiane

yat be his lang silēce efter sa mony promissis he
schawis him self cōuict in conscience, haifand na
appering reffoun for ye defence of his vocatiōn,
except we admitt him to be a new S. Iohne ye
Baptist, or a new prophet Amos, hes he nocht
win ye hoiss worthelie, in forgeing a mok to me
mony mylis fra him, calling me procurar for ye
Papists? Gif ony mā, gentil Reidar, fall think
yis my procuratiōn in yir articulis to be wngod-
ly, lat him remēber, quhat he menis be yat ar-
ticle in his creid, The haly Kirk vniuersal.

Note.

For only quhat yis kirk (quhilk my aduersar
insinuatis to be it, quhilk he callis papistical) hes
euir defendit, ād now defendis, intēd I, be Godis
grace, efter all my smal pover and spirit, euir to
defend, ād na thing disaggreing yairfra. Bot as
to ye terme Papist. albeit faichful Christianis,
of guid reffoū reicseis in na new stylis, cōcerning
religioun: zit yat yai suld be gretūlie offendit
be ye terme Papist, obiectit to yame be yair ad-
uersaris, I can naways vnderstād: sen by it spe-
cialie may be bot vnderstandit, a man yat dois

Of ye ter-
me Papist.

knew

Reidar

know ye lauchfull auctoritie of his bischopes,
 quhome almychty God hes cōmandit be his ex-
 pres word to fauour, lūve, ād humelie obey: ād
 specialie to ye successour of Petir now cōmonlie
 callit Papa: albeit Papa be a terme ester ye
 myndis of ye aunciant fatheris, cōmoun to ony
 Bischope, as ester in yis buik is schawin. Quha
 seis nocht yis day, yat gif Kingis ande Quenes
 buir nocht a suord, quhilk our aduersaris ferit
 mair, yan ye spirituall suord of ye Pape ād v-
 theris bischoipis, bot yai wald mok ws on lyke
 manere, and call ws Kingistis ād Queneistis, or
 siklyke name of yair cōmoun craft of mockrie,
 for our humil & dew obediēce vnto our lauch-
 ful Souerane? And yis mekle cōcerning ye pro-
 cutar for ye Papistis. As to ye secund poynt
 yat he promissis in his buke to mak anssuere, as
 be word he did afore oftymes oppinlie, I am re-
 ioseit yat he intēdit yan to keip his first premis:
 albeit as zit in dede ester ane haill xeris aduise-
 mēt, we heir nocht yairof. Nocht yeles yat he is
 sa layng making anssuer, I hoip only guid yair-

Deut. 17.

Heb. 13.

Matth. 10.

Luc. 10.

Io. 13. 21.

Note.

The secūd

poynt.

Winzet, N.

To ye Christiane

throw yat efter sa lang cōsultatiōū, he sal, be godis grace, prafer ye knavin veritie and his saluatiōū to all wane gloir or plesuir of man. Bot failzeing yairof (quhilk God forbid) and gif also perchance, be keip na promis heirin: be dois bot yan, as becumis his new professioun ād according to ye cōmoun trade of yat part of ye realme be him and his, prasentlie corruptit: quha declaris expreslie, quhatkin a faith yai haif in God, be ye faith and promis, yai vse now com-

The cause monlie to keip to man. Bot alwais because in
of ye prent- ye mein tyme we ar offendit be his layng sum de-
ting of yir
quæstionis lay, and ar stoppit be ye tyrannie of sum, to put
furth our mynd in prent at hame: and vnder-
standis ye copis of our quæstionis and vtheris
tradatis corruptit be vnleirnit writtaris, to ye
sclander of ye trevth and to our schame we sett
furth yis iust copie, without altering or eiking
ony thing, safer as we cā remember: except on-
lie yat in place of yis epistill wes sum Latin to
ye cunning reidar, exhorting him nocht to haif
respect to our ruid style, bot to ye trew catholik

ser-

Reidar.

*sentence: sen we controuertit nocht with our ad-
 uersaris for trim talk, bot for ye trying of ye
 trewth: nocht for deckit vanitie, bot for ye æ-
 ternall veritie. Quhilk thing we requere the, Quhy ar
 gentill Reidar, zit anis agane, and to purge y^{ur} qua-
 copie according to yis present: willing ye to be ^{stionis} now, nocht
 persuadit, yat gif it pleisit vs at yis tyme and maid mair
 place, to alter or eik yis tractate, yat with litill ^{strenthy.}
 labouris, it micht be maid tueching ye style mair
 plesing and persuading, and in sentēce fer mair
 strenthy and diffieill to our aduersaris to mak
 anssuer yairto. Zit nocht yeles because Iohne
 Knox apperis to schaw yat with his fallowis
 he labouris to fulfill his oblising, we will eik nor
 alter na thing heirin, except sum illustratiō in
 ye mergin, yat ye Reidar, gif ony anssuer beis
 maid may syncerlie cōfer ye ane with ye wthir:
 and in ye mein tyme yat ye sempill beleuear
 may haif sufficient licht, to eschew ye dissaitful
 snairis of ye erroneous. As to ye phrase and di-
 ction heirof, guid it war to remember, yat ye
 plane and sempill trewth of all thingis requiris*

To ye Christiane

Of ye spe-
che of ve-
ritie, and
of dissait.

only amangis ye lautesfull and faithfull peple,
plane, familiar, and na curius nor affectat spe-
che: as ye defence of fraud and falsset necessarlie
requeris a cloke of finzeit eloquēce, be ye quhilk
ye incircumspect and licht of iugement oftymes
ar dissait. And as tueching ye mater, as we ar
informeit, yat lohne Knōx efter aduise mēt wes
eschameit to set furth an anssuer, quhilk wes be
certane of his grete scolaris about a zere & thre
monethis passit deuiseit heirto: sua we ar assui-
rit, yat na leirnit of yame without prik of cōsci-
ence (sa grete is & guidnes of god to knock at ye
Apocal. 3. breist of mā) without ye studie, I say, of schisme
and diuisiōū, and without rebelloun ād wilfull
malingning aganis ye knawin veritie, sall tak
pen in hand in our cōtrare, zea, cōtrare ye waik
membris of Christe, an hundreth ways inuadit
maist seircelle to leue yat haly religioū, quhilk
yai maist Godly professeit at yair baptim: For
quhais defence specialie yir quæstiounis ar set-
furth: yat ye vnleirnit mot haif sum defence
aganis ye erroneous and contentious pleidaris:
quha

Reidar.

quha with yair cōtinuall altercatioun, blasphemis,
 & mockrie of all godlines, ithanlie labour is to subuert ye
 sillie semple anis. Thir thingis I spek in na fulege cōfidence
 of my eruditoun, bot in synceritie of conscience, and godlie
 fortitude in ye defence of ye vndoutit veritie, techeit be
 ye haly Kirk vniuersal, quhome only efter my knaulege
 and cōscience, I follow as ye pillar ad 1. Timo. 3.
 stabilismēt of veritie, as ye spous of Christe our Cant. 6.
 Lord, be ye illuminatioun of his spirit induceit according
 to his promis in all richteousnes, haifand ye samin haly
 spirit at all tymes hir doctour, gyde, cōfortar, and aduocate
 to his promist, gevin, and to ye warldis end with his remain-
 ing. Bot gif ony salbe sa feble in faith and negligent
 of his saluatioun to maling cōtrar his cōscience and
 instinct of ye haly spirit, for plesuir of his forlorne
 brethir, and for a schaddow of gloir to him self: lat
 him be persuadit, yat ye almighty god, quha is ye
 defence ad suir protectiō of all yame, quha walkis
 in simplicitie, sall steir vp in his cōtrare strāgar
 kempis & persy- Prouer. 2.

B v

tear

To ye Christiane

Ro. 16.

1. Tim. 4.

Exod. 7.

1. Tim. 4.

tear procutaris, yan I am, to oppin out ād mak
manifest ye hyprocrisie of ye fule, and of al his
mainteimaris: according to it, yat is writtin of
ye leing maisteris, quha in ye latter days be ye
yair fuete flattering eloquence ar to seduce ye
hertis of ye innocēt, & be siklyke iouglarie ar to
ganestand ye manifest veritie: as Iannes and
Mambres be yair leing deuilrie & incātatiouns
gainstuid Moyse in ye prāsence of Pharaο:
Insipientia eorū, says ye Apostill, manifesta
erit omnibus, sicut & illorum fuit: yat is ye
fulegenes of yame salbe maid manifest to all
men, as wes ye fulegenes of Iannes and Mam-
bres. This mekle, christiane Reidar, thöcht I
expedient to be notifiit: quhareby my first mo-
tioun to yir materis, and cause of ferther pro-
ceding, with my hoip of ye end heirof mot be
knewin. For as a Theologe I profes me to be
nane, nor zit of ye nummir of ye hie leirnit:
sua nocht to confes me a faithfull Christiane,
specialie quhē be baneising fra my tender frein-
dis, I am almaist compellit yairto, I am effrayt
in

Reidar.

in ye præsence of God, and eschameit afore an-
gell and man. And as it is knawin nocht to be
ye kirk rentis, nor roytous lyfe yairby, yat mo-
ueis me to profes my name in yis debait and ten-
tatioun, sen of ye kirk rentis I had neuir my le-
uing, quhilk now I micht haif abundantly, gif I
præferrit my belly to guid cōscience: sua I wald
it war to nane vnknauin, me euir to be an hu-
mil sone of ye haly kirk vniuersal. For as fra
vicious leuing, abuse, superstitioun, and idola-
trie, I (to God be gloir) aluterlie dois abhor-
re: sua neuir fra my barneaige intendit I to sik
proud arrogance, as to be a schismatik, nor zit
to sik obstinat wilfulness, as to be an haretik.

And sa I hoip yat ye grete guidnes of yat
lord maist blissit, quha of his mere mercy ga-
ue me ye former mynd, sall corroborat and
strenthe also my præsent intentioun: quhilk is,
nocht to be sa feble and fleit, for na tribble of
tyme, nor tyrannie of man, yat I be a tem-
perizar in Godis cause contrar my conscience:
and fer les heirfor a plane rebell yairto. The
sa-

To ye Christiane

samin gift wishe I to the beneuolent Reidar,
yat of cheritie and for yi awin saluatioun yow
wald assyst till ws, as a faithful and constanc
Christiane, in ye manifest veritie: ad yat with-
out respect of perrel, in feir of yat Lord, quha
only knawis and sall iuge, zea, ye secretis of
ye conscience of man. Quha mot mak the with
ws and all professing ye name of his only sone
our Lord Iesus, of ane mynd, and of ane
spirit, humill and obædient sones to all
treuth and auctoritie, in his haly
catholik Kirk. Amen.

Of Louane ye .VII.
day of October.

M. D.

LXIII.



The faythfull Sones of ye haly catholik
 Kirk in Scotland, of ye inferiour ordour of clergy
 and laytmē, humill subditis to yare Souerane Lady
 Marie, and obœdient to yare lauchful Bischopes ād
 Pastouris, deposit of yare offices, incarcerat, exilit, or
 violentlie eiectit fra yair iust possessionis ād native
 citeis, for nocht assenting to ye prætedit reformatiō
 at yis præsēt in religioun, to lohne Knox and his
 complices prætending and allegeing yame to haif
 ye lauchful auctoritie and ordination of trew
 Bischopes, and wtheris Pastouris of ye
 Kirk within ye said Realme, wiss
 his helth, and illuminatioun
 of ye haly gaist.



VE persæue and zour feruēt diligen-
 ce, to alluir all men to ye embrais-
 sing of zour prætendit religioun, ād
 zour seueir punisment also, and ri-
 gorus indignatioun agains, yame
 quha ressaues nocht ye samin: and
 consydering siklyke, and also firmlie beleving yat
 yair is bot ane fayth of Christis deirbelovit spons ^{Ephes. 4.}
 his haly Kirk, out of ye quhilk yair is na saluatiō
 nor remissioun of sinnis: ye quhilk suppose be tri- ^{Luc. 22.}
 bulit, sall nocht decay aluterlie conforme to our sal-
 uouris promitt al ye dais of yis warlde: hes had con ^{Matt. 28.}
 sideratioun partlie of zour prechingis, and partlie of
 ye ingemēt of ye auunciant Doctouris and Martyris
 of

To the Calviniane

of ye primitiue Kirk, declarand sumtymes incidētlie
 ye scripturis and ordour in ye materis of cōtrouer-
 sie now being in religioun: to ye intent we mot be
 instructu in ye trewth yairof: and to abhorre ad fle,
 be godis grace, fra all kynd of idolatrie, superstition,
 schisme, and heresie: & to be at ane also in ane God-
 lie vnitie with all yais, quha professis syncerlie ye
 trew doctrine of Christe Iesus. Expending ye ma-
 ter sua, and considering siklyke, quhat perrell it is
 to be carrit about with euery wind of doctrine, we
 ar be ye grace of God (to quhome be all gloir) per-
 suadit to yat cōstancie, yat for na feir of tribble, with
 help of ye hieast, we wil affirm in dissimulatioun,
 yat thing to be trew in religioun afoir man, quhilk
 ye haly gaisst hes nocht persuadit vs to be trew afoir
 God. And yat specialie becaus we haif in remem-
 berāce yat all thing quhilk is nocht of fayth, is sin:
 and yat quha thinkis schame of ye veritie, quhilk
 is Christe, afoir man: ye Sone of God salbe escha-
 mit of him afoir ye angelis of his fader in heuin.
 Seing also yat ye Bischoipis and wotheris Pastouris
 of yis Realme for ye maist part, hes nocht as zit, yat
 spirit of fortitude to confes and affirm bauldelie on
 athir syde without feir, yat thing quhilk yair con-
 science and fayth in wartlie dytis yame to be trew:
 we can nocht contrare ye word of God detrect ya-
 me, nor railze dispitfullie cōtrare yame: bot cōmit-
 tis ye amendiment yairof to ye mercy of ye hieast.

For

Precheouris.

For we ar certifiit be haly Scripturis, yat hypocritis
and wikit persones (bot of wices we accuis nane at
yis præsent) als weill of ye Ecclesiastical state, as of 1ob. 34.
ye ciuill Magistratis (to quhome nocht yeles we 3. Reg. 22
aucht dew obadience with reuerence in all thingis Ose. 9.
nocht repugnād to ye will of God) hes sumtymes Ro. 14.
reull abone ye peple for yare iniquitie: of ye quhilk 1. Pet. 2.
we knaw our selfis nocht giltles nor innocent. Zit
sen euery man sall beir his awin burding at ye leist, Galae. 6.
and sall geue compt of his awin doingis, and yat 2. Cor. 5.
without fayth it is impossible to pleis God: neid Hebr. 11.
is till ws to labour for ye saifgarde of ye trew fayth
for our awin part. Heirfor we desyre zou of zour
humanitie, gif ze wald yat we war iunit in religi-
oun with zou, to ansuer till ws in writt zour opi-
nioun and auctoritie yairfor, concerning ye articlis
subsequent: in ye quilkis maist cheistlie ze appere to
hes segregat zour selfis fra ws, insafer as we zit 1ud. 1.
vnderstand of zour doctrine in yame. For in word,
or preching only, we cā nocht sa firmlie iuge yair-
in, tweching zour said doctrine, yat we dar bauld-
lie without prik of conscience, embrace ye samin
as ye indoutit veritie. And zit desyris maist fer-
uentlie, as we hes schawin afoir, and as God knau-
is: all contentioun and discord being trampit down,
all errour and abuse being cuttit away, to leue at
quietnes, sa fer as is in ws, in all godlie vnitie,
with all yais, quha vnsenzetlie lurnis Christe Iesus,
bis

To the Caluiniane

his eternall word, haly law, and immutable Will,
and covatis to duell in his grete housß, quilk is his
haly Kirk, in ane godly bād of luvē, without stryfe
ye speciall and cōentioun. Thir thingis folloving we demand
caus of ye zow, as God knawis, of na malice contentioun, or o-
moving of stentation of ony science, yat is in us: quhilk we
yir quæsti: misknaw nocht to be werray smal, in respect of mo-
ons.

Wtheris. ij.
causis.

1

ny wtheris: bot specialie for depressioun of errour,
illustratioun and magnifying of ye veritie, libertie
of our conscience according to Godis Will: and yat
ye waik and infirm be nocht sclanderit be our vn-
godly silence in tyme of persecutioun. And secūd-
lie for twa causis, of ye quhilkis ane is: forsamikle
as we ar sa tribulit be zow, and (as we wnderstād)
iniustlie persuitit, with sa grete rigour, as we war
heretikis or apostatis, vnworthy ye cūpanie of trew
Christianis: and yat only for nocht assenting gene-
ralie to zour prætendit reformatioun: quhilk con-
trare our conscience, led (as we ar persuadit) be na
wilfull ignorance, bot be ye trew wnderstanding of
Godis word, we dar naways attempt: fering gif we
sua do, ye offence of ye lord our God, and yairthrow
our iust dammatioun. The wther is, yat ze sa bau-
ldlie exhortis all men to impugne zour doctrine pla-
nelie, gif yai may iustlie: or wthir ways in sa fer
as yai ar doutsum, to desyre ressoning with zou, in
word or writt, in ony controuersie affirmit be zou,
qubare with yai be offendit: promitting zou to vn-
dertak

2

Precheouris.

dertak yai panis glaidly, and plesandly to satife
yame, according to zour doctrine, of ye expres word
of God, gif yai be desyrus of ye treuth yairof: of ye
quhilk we confes ws maist desyrus. Of yis samin
promis cheislle, we ingere ws bauldlie, nocht suspe-
ctand zour offence yairby, to propone yir questionis
folloving: testifing to zow afoir God, yat we alu-
terlie of conscience abhorris fra ye vnderstanding
yairof, according to zour, doctrine insafer as we zit
vnderstand it: desyring heirfor effectuallie, and re-
quiring zour anssuer yairof in writt conforme, to
zour said promis: and yat synceirlie without sophi-
stical contentioun of wordis, as ze will geif compt
to him, quha misknowis nane of al our thochtis:
desyring siklyke, and also maist hertlie and humbly
praying ye nobilis and wtheris of zour congregati-
oun, to consider attentlie, ad treulie iuge, our former
causis to proceid of na hatrent, nor intent to moue
diabolical seditioun (quhilk we speik vnsenzetlie
of in Godis praesence) bot only of ye trew fontane of
we sincere luke: yat God and his aeternal veritie mot
our be treulie acknauleget: and we, ad al professing ye
name of our Saluour Christe, bot specialie our nobi-
la- lis and wtheris our countreymen (to quhome be-
fer sydis ye professioun of Christe, we ar in mony greis
u, in of luke naturalie coniuuit) mot be in vniforme or-
ou, dour of religioun, of ane spirit, of ane mynd, ad ane
on- in all godlines in ye samin Christe Iesus our only
tak

Hebr. 4.

Winzet, N.

To the Calumnie

Salviour and mediator. To the end heirfor, yat we may sa be, we exhort your modestie, gif any thing in yis tractat be obiectit to you, of ye quhilk ze sall peradventure pleis to schaw your selfis innocēt, yat ze purge you yairof, without cauillation in ane word: and impute yat to ye imbecillitie of our iugement, nocht throuchlie vnderstanding your doctrine: Or (gif ze pleis) to our ignorance. For we had leuir be callit be you our countrey men ignorantis, nor wit you to be estemit be al faythful nationes, in grete schame of our natioun, wilfull and erroneous: certeseing you of our cōscience and also geuing be yir præsensis to you our iuramentum (as yai cal it) calumnie, yat we oppone na thing to you heir, except only yat apperis till vs manifest errour, or ellis curious, new, indistinct, and cōfusi doctrine, of ye quhilk manifest errour ad præsumptioun vpryßis: or quhare misfordour, and maneris ar vngodlie be you approuin, esfir our iugemēt. Or yat, quhilk ze calumniasslie (as we think) in dissimulation ascriuis to ye name of Papisrie, nocht withstanding ye samin be in deid (as we dout nocht your selfis ye samin thing nocht to misknaw) othir ye euident consent in doctrine of ye primitive Kirk, expressit till vs be ye writtingis of ye Doctouris within four hundred threis till Christie: or determinationis establisit be general Counselis, according to ye haly scriptures. We suspect na thing of your prudence

Quhat
materis ar
proponit in
yis tractat.

Precheouris.

to putt in dout, quhat part of euery quæstioun, is obiectit to you as erroneous: and quhat part siklyke yairof is beleuit and appreuit be vs, as ye treuth. Forsamekle as it may chance, yat sum of our quæstiouns may, appere to your iugement mair prolix, yan becumis estir ye common consuetude, to sik materis: beleue heirfor vs, to hef tane willinglie ye mair labouris on vs at yis præsent, corroboring our iugemēt with sufficient defensis, and sumtyme anssuering to your maist strang obiectionis, to ye intent, yat estir yis mair esalie without stryfe, we mot togidder embrace ye knaun veritie. Ferther ye spirit of Christe promittit and genin to ye Apostolis to teche and persuaue yame all veritie, mot conuoy and confirm you and vs, in ye persyte beleue, and sincere knaulege of Godis will, and continual obedience to ye samin. Amen.

¶ The first quæstioun or article.

1. Of ye trew vnderstāding of ye Kirk, and be quhome specialie expressit.

SEN ye haly catholik Kirk is without controuersie, to all professing ye scripturis of God, ye pillar and firmament (or estabilising) of ye veritie, indoutitlie haifand ye trew vnderstanding of ye sincere word of God, be ye inspiration of ye
1. Tim. 3.
Ic. 16.
C ij haly

To the Calviniane

Because nae sectare
ne sectare
cā anſuer
beir with-
out mani-
fest cōfuſi-
oun of his
errour :
you Chri-
ſtiane reid
Vincēti^o li
rinen, neu-
lie putt in
Scotts, qu-
ha Godly
& cunnin-
glie diſcuſ-
ſis yis que-
ſtioun about
a. xj C. ze-
ris paſſit.

baly gaiſt, cōforme to our ſalviouris promitt: quhid-
aer beleue ze ye iugemēt of yis ſaid baly Kirk, mair
treulie ſetfurth & expreſſit till ws, tueching ye trew
vnderſtanding forſaid, & ſpecialie in materis of cō-
trouerſie being at yis præſent, be ye Martyris and
wtheris aunciant Doctouris of ye primitive Kirk:
as Dionyſius, Clemēt, Martialis, Ignatius, Juſtinus,
Tertulliane, Cypriane, Irimæus, and Origene: and
eſter be Hierome his maiſter Nazianze, Ambroſe,
Auguſtine, Athanaſius, Baſill, Hilarius, Chryſoſto-
me and Cyrillus with mony wthiris in yair days
aborit . xj C. zeris paſſit at the leiſt: togiddir with
general counſelis writand in ane conſent and vni-
tie of doctrine, ſpecialie quhare yai tueche incidētie
ony mater of religiōn now controuertit: or be Iohne
Caluin and his complices in yir our days? And to
quhilk of yair conſentis and iugemētis dar ze maiſt
bandlie aſſiſt in your conſcience afoire God?

2 Of ye calumnious allegeing of Papiſtrie.

Note yair
ſimulation
& diſſimu-
tioun.
And yat in
all ye ma-

G I F ze præſer in your conſcience afoir God
the iugemētis of the ſaidis aunciant fatheris
& counſelis to Calvin & his forenemmit (quhilk we
beleue ze dar nocht planelie deny afoir man, excep
ze wald be iugeit ſchameles) quhy depres ze in diſ-
ſimulance & obſcuris in your doctrine, be the name eſt

Precheours.

of Papistrie, as be ane terme, to mony maist odious teris heir
the saidis fatheris & counselis vniforme consent in following.
sindry controuersis being at yis tyme: & followis in Reid for
your techement the priuat opinioun of Caluin, and yis questi-
oun ye sexe
his complices rather yan yame? buik of Op
tat^o putt in
Scotis with
wtheristra
statis for

3 That ye catholiks defendis na new doctrine.

SEN all haresie yat euir bes bene in ye kirk yis porpose
(except sum in few cōtreis knawin) had sum
cheif Archiheretik inuētour yairof: of quhome yat
harsie & ye defendaris of ye samin maist specialie quha pleiss
had ye name: as of Marcion, Arrius, Manes, and to reid Ter
Pelagius: gif ze heirfor haldis wos catholiks tobe tulliane de
heretikis: quhy schau ze nocht quhois harsie we præscrip.
follow? For we (to ye intent we may haif godly aduers. her
vnitie) makis our purgatiō to zou, and also oblis- re. newlie
ing, yat we fall nocht adhere to ane iot in religiō, putt i Scot
except we schaw ye samin expressit in scriptuir, ap- tis, quha
preuit be general counselis, or be the best leirnit fa- wrait ab-
theris Greik & Latin, writtand in ane consent a- out. xiiij.
bone ane thousand zeris passit. Heirfor gif we sua fall knaw
do (as we do in deid) quhy condemne ze nocht yai quha is
scriptuiris, aunciant Doctouris and Coūselis, quhois now a ca-
iugement in ane consent as deducit, or aggreing tholik, and
with ye scriptuir of God we follow, and nocht wos quha is an
efter ye religioun establisit sa mony zeris? heretik.

C iij

Quhy

Winzet, N.

To the Calviniane.

4 Of certane articlis of our beleif,
and first of yat, he descendit
to the hellis.

*Psal.15.

Act.2.

Psal.48.

Aug. e-

pist.57.

Ambr.de

fid.lib.3.

Irina.con

tra hæres.

lib.5.

Cypria.in

simb.

Basil.in

Psal.48.

QUHY diminish ze or takis away at the
least ye trow and propir sentence fra ws,
of yis part of our catholik beleif: to wit, yat
Christe descendit * to the hellis, and makis in that
part, ane Idoll of Calum, adherand to hes priuat
opinioun, but ony apperand scripturis, or consent
of the kirk afoir zow, bot platt contrare bayth:
guben ze affirm be yai wordis to be signifiit, the do-
lour and anguis, quhilk Christe sufferit! Will
ze yat our Saluour sufferit panis, esir yat he wes
deid, and buriit?

5 Of ye haly catholik Kirk.

Psal.2.

Quhen yai

deik fra

ws, twa

couponis

of our cre-

de: tyme is

to speik.

QUHY spulze, & dernde ze ws, of yis part of
our catholik beleif: to wit, The haly catho-
lik kirk ye cōmunioun of sanctis? Quhilk ze
do, guben ze abstract ws fra the vniforme consent
of all kirkis, in all cuntreis and aiges sen the days
of the Apostolis: and bindis and astrictis ws ony
to ye doctrine & ordour laithie set furth at Geneva:
& litil eslemis, or erar despiseis the communion of
doctrine and ordour in religioun, of al ye sanctis of
God, sen Christis ascensioin.

6 Gif

Precheouris.

6 Gif our new prechouris & yare scolaris be ye catholik kirk.

Q *VHIDIR* affirm ze your selfis only, with your scolaris to be the said haly catholik Kirk, & your determinationis in controuersis neuir afoir yis determinat according to your doctrine (bot erar be the best leirnit declarit in your contrare) to haif ye strenthe of the decreis of a general counsell, or nocht? Gif ze sua do (as ze appere till ws) ze schaw your arrogance only but mair confutatioun, to be lachin & gestit at. Gif ze do nocht: quhy determinat ze sa prouidlie in hiech materis weill obscur in scriptuir: as ye glorijs virgine ye mothir, to be bene pollutit, nocht only with original, bot als actual sin? Sen ye samin virgine wes præserved, (as we may godly but arrogāce sua vnderstand) be the merciful prouidence of God, as apperis till ws, be the scripturis Genes. 3. afoir Eua for hir sin, wes be god accursit: and be yis also writtin, that the Lord hes sanctifit his tabernacle: and that in hir lyfe, scho wes pronunceit be the Angel to be bene full of grace, sua that Luc. 1. na place culd be left to sin: sen S. Augustine also speikand of sinnaris, dar nocht moue quæstion August. de yairin, of the said blissit virgine, for the honour of nat. & Iesus our Lord, hir sone? we speik yis mair large-grat. ca. 36 lie, becaus we beir sum of your scolaris affirm, yat ef-

To the Caluiniane

tit hir blisset birthe scho turnit to ye cōmon effairis
August. de of Mariage: Et alia magis absurda, quæ clariùs
peccat. me- promere, nobis religio est. And siklyke quhare
rit. & re- ze neulie conclud in zour doctrine of Baptim, the
mis. multis infantis tobe saifit but ye samin: the said S. Augu-
in lock. stine inhibit is to promit saluatiō in yat case to ya-

me, ye quhilk ye scriptuir of God (says he) to all
manly inginis tobe preferrit promittis nocht. We
mein siklyke yat ze affirm ye saulis of ye faythful
to hef passit to heuinlie glōir afoir Christis ascens-
ioun: yat tbe persones separat for fornicatioun may
mary agane with wtheris psones, athir of & partiis

by in Scot- being on liue, by & practise nocht only of & catholiks,
tis & in In- bot also of Ingland, Denmark, Saxone, and mony
glis toug is wthiris cuntreis (as we ar informit) pratending re-
nocht ane. formatioun: yat sum men & women professing mo-

nastik lyse, and wouing virginitie, may efter mary
but brik of cōscience, with mony wtheris thingis, as
estir fall follo w. To the quhilkis zour determinati-
ouns, ze wald astrict our conscience, as to the expres
word of God, and tre w wnderstanding yairof pro-
nunceit till ws be a generall counsel: sen we man
othir embraiss zour doctrine, or be banissit. Gif we
beleif suirlie ye articulis of our cōmon fayth to-
giddir wyth the scriptuiris of God tobe tre w: may
we nocht in sobir simplicitie, misknaw mony thingis
of obscur and dirk places in scriptuir, albeit treulie
declarit be particular men, but perrell of our salua-

tioun

Tit. i.

Precheouris.

tioun: cōmittand ye iugemēt yairof to the haly catholic kirk? And contrarie may we fuleschelic embrais, & profes ony new interpretatioun in ye scripturis, albeit nocht erroneous bot to us alwayis doutsum, pronunceit be zo w (ze a suppose ze war lauchful ministeris, of the quhilk we ar nocht zit assuirit) except we incurre the samin perrell?

7 Gif fayth may be in a man but cheritie, and of ye perrel of yat general doctrine.

EFTIR sa lang disputatiō of faith, quhy cōclud ze þ faith can naways be in a man but cheritie? Sen S. Paull planelie distinctis the office, & præsence also of the ane fra þ wthir to be possible (we mein nocht that cheritie may be separatit fra fayth) sayand: gif I bald all fayth & nocht cheritie: I am maid lyke soundand metell, or ane tincland cimbal? And in ane wthir place schawis him self albeit prechand to wtheris (quhilk he culd nocht do but faith) to feir & be solist, that be the inlake of cheritie throw disobedience, he suld be maid reprobat. Mairouer oure Saluour schawis, that he sall misknaw & repell fra him at the latter day all wrikaris of iniquitie, eum yame quha had prophecit, wrocht wonderis, & cassin out deuilis in his name: quhilkis thingis yai culd nocht do without fayth.

1. Cor. 13

1. Cor. 9.

Matth. 7.

1. Cor. 2.

To the Calumiane

Iac. 2. S. James corroboratis the samin sentence. And S.

1. Pet. 4. Petir affirmis that the iugement sall begin at the
hous of God, quhilk is the faythful. Albeit we mis-
knaunocht, yat ye perfyte, quik fayth, be ye quhilk
we apprehend ye grace of God, conquest till ws be
Iesus Christe, thro^w exercise of his sacramentis and
wttheris his ordinance, be ye quhilk we ar iustifit,

Galat. 5. can naways be separat fra cheritie: for quha ar mo-

Ro. 8. ueit be Christis spirit, ar ye sones of God: & quhare
is cheritie, yair is God: zit be quhat reffoun, can ze

Heir ne-
dis na ans-
suer, mar
yan ye cō-
moun pra-
ctik of leis
& diffair,
etc. yis day
in Scotlād.
affirm generalie, fayth naways tobe in ony but che-
ritie. Persuade ze nocht be yis zour new determin-
natioun, manifest præsumptioun and vngodlie se-
curitie of conscience, to ye wickit, to think it suffi-
cient to bable yair beleif, and to haif na regaird qu-
hou yai leue? Or wil ze, yat quhou oft a man sin-
nis, sa oft he be denudit and shulzeit of all fayth: sen
quha euir offendis God and his nichtbour iniustlie,

Esa. 59. thro^w sin, wantis cheritie?

Sap. 1.

8. Of ye distinctioun of actual sin.

Q WHY mak ze na distinctiō nor difference
of actual sinnis? Sen S. James distinctis ye

Iacob. 1. samin sayand: Concupiscence quhen it consauis, ge-

1. Io. 5. neris sin: and sin quhen it is consummat, perfytit, or
endit, generis deid: distinctād ye sin, quhilk standis
with grace callit be Theologis venial, & ye wthir,

Prouer. 24 quhilk separatis ws fra God, callit mortall. Sen ye
iust

Precheouris.

iust mā sinnis seuim tymes on ye day, & ryßis agane: & as S. Iohne Writtis, nane of vs ar but sin? ^{1. Io. 1.}
Will ze haif vs be yis kynd of sin, euir in ye state of damnatioun? and na difference of ye lycht im- ^{Prouer. 2.}
perfectioun callit sin, & a, in ye regenerat be Godis ^{3. Reg. 8.}
spirit, and ye sin of ye wickit? Sen ye former kynd of sinneris ar manifestlie callit iust, as wes Iob, ^{Iob. 1.}
charias, and Elizabeth. And maist trew it is, yat ^{Luc. 1.}
na damnatioun is to yame, quha ar in Christe Iesu, ^{Ro. 8.}
and walkis nocht eftir ye flesche. Ar we nocht cō-
mandit nocht to be defaulit, bot beleue yat ye rycht-
eous man is rychteous, as Christe his heid is rycht- ^{1. Io. 3.}
eous? Bot of ye wthir kynd it is writtin: Quha ar
nocht iust, ar nocht of God. Quha ar nocht moueit ^{Ro. 8.}
of Christis spirit, ar nocht his. Departe fra me (sall ^{Matt. 7.}
Christe say to ye wane bragaris of fayth) all ze wir-
karis of iniquitie. Persuade ze nocht, for nocht di- ^{werk beirs}
stincting yis generalitie of sin (as we said afoir of ^{is wisnes.}
fayth) ye wickit to præsumptioun?

9. Of calumnious alleging of Papistrie, and lesum simplicitie

Q VHY saw ze sa planelie manifest seditioun
in Godis kirk, euir clock and zour apperand
malice, & peruersitie be ye name of Papistrie, nocht
only ascriuing in mony cōtrouersis ye vniforme do-
ctrine of ye Martyris & wtheris Fatheris, aggreing
with Godis word, to ye said Papistrie: bot also alle-
geing impudētlie & calūniuslie, yat thing to yame,

To the Caluiniane

Dene Pa- quhome ze cal Papistis, quhilk neuir ane of yame
trik kinlo- (sa fer as we can collect) thocht anis in mynd? As
quby alle- yat our Saluour descendit to ye hellis in his body:
geit baith that men ar saifit be yair workis and nocht be sayth
yir exēplis in Christe, and wtheris siklyke: and also imputing
in linlyth- to ye vniuersal consent of Godis Kirk callit be zow
gow. Papistis, yat thing quhilk euery man in his priuat

As findry opinioun hes writtin within thir few zeris, sen we
of the lait addiēt our selfis to ye doctrine of na man, of quhat-
scuilmē. euir leirning and auctorite he be, except in sa fer as
 it manifestlie aggreis with ye catholik doctrine, pla-
 nelie declarit till ws, be ye maist aunciant writtaris,
 abone ane thousand zeris passit, to hef bene beleuit
 & obseruit afore yame, fra ye Apostolis days & kei-
 pit in dayly prattyse to yis prāsēnt in Godis Kirk.

10.20. & 21 Mairouer as we knaw yat our Saluour and his Apo-
Traditiōis stolis did and spak mony thingis, quhilkis ar nocht
vniversāl. expreslie writtin: & yairfor of na necessitie in iunit
2. Thes. 2. ws to beleue, except yai be of yai traditionis vniuer:
Quhow of salie beleuit and obseruit. Zit sen mony thingis ar
thingis writtin in historiis and keipit fra tyme to tyme in
without al ye memorie of man aggreing with ye scriptuiris &
cōtrouer- apperand to be trew: as yat knyght quha perisit our
sie lesūm, Lordis syde with ye speir, to hef bene callit Longi-
ye sediti- nus: and to hef obtenit at yat tyme nocht only the
ous perso- cleir sycht of his corporal, bot also of his inwart Eis,
nis sa wis schisme & to hef bene saifit throw ye plentuesnes of mer-
diuision. cy, with ye theif yat hang on ye rycht hand. This
 gro-

Precheouris.

groſſis exemple we propone apperand trewe, and to A ſair bate
 ye gloir of Chriſtis grete mercy ſchawin to his ini- tei aganis
 meis, bot amangis ws of na exiſtimation, in ye re- Longinus
 buk of cheif arrogātis, intending be yis and wtheris ſtruk loh-
 ſiklyke to ſaw, and nureis diſcord, amang ye mem- ne Knox,
 bris of Chriſte Ieſu, be ye name of Papiſtrie. Sikly- in his pre-
 ke yat ye croce and pillar quhareat oure Saluour ching of
 ſufferit wyth his cote, and ſiklyke to be keipit zit S. Iohnes
 amāgis Chriſtianis: yat ye Apoſtolis and Martyris Euāgel, &
 bodyis be zit lyand in ſik places, as ſum men affir- exemplis
 mis yame to be. Quhat perell, or errour is it to beleue & ſiklyze.
 in ſimplicitie of mynd, yir thingis and ſiklyke, ſua
 yai be nocht abuſit in idolatrie nor ſuperſtitoun,
 bot in ane moderat reuerēce: nor zit iniunit to ony
 man to beleue ye ſamin as neceſſar to his ſaluatiō?
 Giſ ze think na perrel yairin, quhilk ze behuis to
 do, on ye maner forſaid, except ze be maiſt mad and
 vnkynd to Chriſt: quhy attempt ze ſik diuiſioun
 yairthrow, cryād Papiſtis, Papiſtis: makand ye ſem-
 plie and humill membris of Chriſtis body as ane ge-
 ſtingſtok, ane fable or bable to lach at, and yat be
 ye name of Papiſtis? Giſ ze for our ſimplicitie in
 godlines, humill iugement and ſubmiſſioun of our
 ſelfis to ye iugement of ye haly catholik Kirk in all
 cōtrouerſiis, keipand ſuirlye ye articulis of our beleif,
 and leue and as we may be Godis grace (quhilk we
 intend) in ye feir and lue of our God and nycht-
 bour, quhilk thing is ye end of all ye law: baiſ we

1. Tim. 1.

To the Calviniane

na mair iust caus to reiose tobe callit Papislis (be ye quhilk name we vnderstand catholikus, sones of ye haly catholik kirk) yan ze haif in ye name of protestantis, or Calvinianis? For siklyke with ws reiosit ye haly Prophet David, tobe callit ye sone of Godis damicell, quhilk is ye haly kirk: sayand, I Lord, I yi seruand and ye sone of yi Damichel. And in an wthir place: Lord saif yi seruand, & the sone of yi Damichel.

Psal. 115.

Psal. 85.

Sap. 9.

10 Of the first four general counsels efter ye Apostolis.

And zit to thir thre principal counsels, quhilkis yai in yair buikis ap- pue, in yair doctrine yai ar contrarius: tueching ye oblatioun in ye mes, ye real p- sence of Christis body yair, in ye ma-

SEN na haretik that enir wes in yir our lattir days, or afoir, denyit the first four general counsels eftir ye Apostolis (we mein of Nicænum Ephe- sinū Constantmopolitanū & Chalchedonēse) except yai haretikis or yair scoleris, contrare ye quhilkis ya counsels wes haldin, tweching ye cheif articulis of our beleif, to wit, the haly tinitie, & incarnation of our Saluour: (quhy-hes ze left out in your confes- sioun, laillie setfurth at Geneva in Inglis, the counsel of Constantmople: cōfessing you to cōdemne al hæ- resis condemnit in the wthir thre, makand na men- tioun of it? Will ze nocht grant with ye said coun- sel contrare the haretik Macedonius cōdemnit yair, yat the haly gaisit is wery God? And gif ze confes the samin, as we dout nocht bot ze wil do: Quhy geif ze iust occasioun to the infirm tobe in yat part

sclan-

Precheouris.

sclanderit be zo^w? Or quhat withir thing appreuis riage of
yat counsell, yat ze dar impreue?

11 Of ye terme sacrament and
numbre yairof.

SEN ze admitt na thing in religioun, except yai
thingis, quhilkis ar expresselie cōtenit in scriptuir:
Quhy mak ze sik brag tumult and diuisioun for the
terme sacramēt, cryand sa oft tobe twa sacramentis
in Christis kirk, and na ma? quhilk terme is nocht
peculiarlie appropriat in scriptuir to ony of yai seuin
callit be ye kirk sacramentis, except to Mairimonic
allane, quhilk ze contrare the scriptuir, denyis tobe
a sacrament? Quhy vse ze nocht ye samin se-
uin be sik names, as yai ar expressit in scriptuir but
feryair contentioun, as Baptim, ye Lordis supper,
ye impositioun of handis, in cōfirmatioun and ordi-
natioun of ministeris, ye keis for absolutioun to ye
pœnitent, matrimonic, ye prayer on ye seik with
vncting of oill? Or quhy cal ze nocht ye samin
mysteris conforme to ye Euangell but mair brag?
And suppose ze contemne ye terme sacramēt to all
ye seuin sua baldin: quhy contemne ze ye vse &
exercise in your congregatioun of ane grete part of
ye saidis seuin, contrare ye expres scriptuir? Quhy
vse ze yis terme communion for ye Lordis supper
nocht contenit in scriptuir in yat signification, &
same-

yair mun-
kis & nuns
nis, & in
yair vsur-
pit aucto-
ritie.

Ephes. 5.

10. 2.

1. Cor. 11.

Act. 8. 19.

Act. 13.

1. Tim. 4.

Matth. 16

10. 20.

Ephes. 5.

1. Iacob. 5.

Mar. 6.

Luc. 8.

Matth. 13.

Winzet, N.

To the Caluiniane

Deut. 16. samekle abhorris fra ye terme *Missa* expresse con-
tenit in ye original Hebrew text for an oblationn:
sen na Christiane of ye former aige, and few of the
protestantis at yis present in Alemānie and wthiris
cuntreis, denyis ye ryghtvse & practise of ye Lordis
supper, to be callit ane sacrifice or oblationn.

12 Of ye twa sacramētis & na ma.

Cal. in in-
stitut. de sa-
cram. in ge-
nere. & de
ordine Ec-
clesiast.
Melan. in
loc. com.
Q **WHAT** haif ze for zou, that in Christis
kirk yai ar bot txa sacramentis, and na ma:
specialie sen zour grete Maister Caluine de-
cryis nocht to be thre: Melanchton and wtheris four:
& de wthiris fiue, & sum sex? For scriptuir haif ze nane,
ordine Ec- nor zit as we ar informit, aunciant fatheris, nor ge-
clesiast. neral counsels: nor zit (that suld mone zou mair)
Melan. in vniforme consent of zour awin writtaris.

13 Gif ye sacramentis be signis only of saluatioun.

Tit. 3.
1. Pet. 3.
Jacob. 5.
Q **WHY** make yir twa sacramentis signis only
of saluatioun, quharby we suld be assuirit
(as ze teche) of Godis grace? & nocht era
meanis of efficacitie, quharby God workis his grace
in ws? sen it is writtin, yat God makis ws sauff be
ye lawar of regenerationn. And S. Petir hes yir
wordis: that baptim onlyke maner makis ws saif.
And S. Iames hes, yat ye prayar of fayth sall saif ye
pa-

Precheouris.

patient. S. Paull writtis yat Timothe had grace, be
impositionn of his handis.

14 Gif ye infantis be saifit
but Baptim.

QUAT haif ze for zou, yat ye infantis
of ye faythful ar saifit alrady but Baptim?
Sen ye scriptuir techis, yat we ar borne the sones of
wrayth: & except we be borne agane of ye watter ^{Hphes. 2.}
and ye spirit: we sal nocht entir in ye kingdome of ^{lo. 3.}
heuin. And S. Augustine affirmis yis his sayngis in ^{August. ad}
mony wthiris places, Trow nocht, say nocht, nor te- ^{Vincet. de}
che nocht (says he) gif yaw wale be a catholik, yat ^{fid. lib. 3.}
ye infantis or yai be Baptizit cumis to remissionn ^{cap. 9.}
of sinnis, gif yai be praneutit be deth but Baptim?
Bot quhow can ye promiss maid to Abraham and ^{Genes. 17.}
his seid, preue zour intent in yis mater? sen efter ye ^{1. Cor. 7.}
promis maid to Abraham in yat samin place, it fol- * For yair
louis yat ye maill barne nocht circuncidit ye auch- it is writin
tin day, suld periss fra his peple. Bot ze affirm cir- ye vnsayth
cuncisionn and Baptim tobe of ane strenth & effi- ful ma to-
cacitie. * Or zit quhou may yat place of S. Paull al- be sancti-
legeit be zou, confirm zour sentence, Vthir ways fiit be ye
zour sones var vnclene, bot now yai ar baly? Ex- faythful
cept yat ze wald an indurat low, and an vnsayth- woma, & c.
ful Ethnik be the fayth of an wthir tobe saifit. Of sancti-
ficationn

abarefor yai
ar diuers
maneris.

To the Caluimiane
15 Of the contempt of Baptim to
ye ministeris perel.

Note.

Ezech. 18.

Iust. in q̄st.
Basil. de spi
ritu sanct.
Tert. de co
xo mili.

G I F ze affirm with Caluin Baptim to be sa
necessar, that it suld nocht be contemnit gif
occasion & tyme serue yair to (as we grant
also that the guidnes of God astrictis nocht wthir-
ways in the persones of adult aige his grace to the
Sacramentis) quhy refuse ze to baptize the barnis,
quhē yai ar brocht to zou, except it be your appoin-
tit day yair to? And quhy allege ze it to be na
perel to your selsis always, cōtrare your doctrine (to
wit that the Sacramentis suld nocht be contem-
nit) gif the barnis deceiss but Baptim, throw your
negligence, or erar contempt and licheliing of Godis
ordinance? Or quhy refuse ze to baptize the barne
presentit to zou, be faythful men, for the iniquitie
of ye father, sen it is writtin, yat ye sone sall nocht
beir the fatheris iniquitie: and sen a Christiane
is nocht faythles, albeit he be fallin wthir ways in
sin? Insafer as ze wald puniſſ sin, we dissent nocht
fra zou: bot gif ze lat the barne periss, quhou sal we
nocht dissent fra zou? Or quhou can ze excus your
crueltie yairin?

16 Of ye ceremoneis at Baptim.

S E N the maist aunciant Martyris and Do-
ctouris of the primitive Kirk, as Iustinus,
Cy.

Precheouris.

Cypriane, Tertulliane, Origene, Basill, Augustine Origen. in
and Wthiris, witness mekle ordour tobe obseruit num.

at Baptim nocht expresse writtin in scripturis: and Aug. de Ec
also mony of yai ceremones vseit be the kirk of ^{clerical dog.}
God in yir our days at Baptim, to hef, bene tra- ^{& in mony}
ditionis vniuersalie obseruit, and throw that caus ^{places ma.}

nocht tobe neglectit, nor contemnit: quhilkis ar spe-
cialie exorcizatioun, the signe of the croce with ye
rycht hand on the forret tobe maid, to renunce the
deuil and all his werkis, the vncting with oyll and
Chrisme, the baptizit tobe couerit with a quhyte
clayth, callit ye cuid, tobe thryis dippit in ye wat-
tir: Quhy accuis ze vs of idolatrie, superstitioun,
or papistrie, as ze call it, for ye vsenig yairof? And
wil nocht condemne planelie, as ze think (quhilk
thocht esalie may be considerit) ye saidis Martyris,
Doctouris, and all kirkis of Christe afoir yir oure
days, as an idolatricall & superstitious kirk, polltit
with the saidis filthy wices?

Quhen yai
cry out Pa-
pistis on vs
yai think
mair ewil
on the hail
martyris of
Christe, ye
doctouris,
&c. quho-
me in ane
consent we
felow heir.

17 Of Godis kirk.

GIF ze condemne ye said kirk of ye martyris
(quhome the rest hes euir follout to our days
in vat part) of superstition, & Idolatrie: quhare sall
ze find vis kirk of God promittit in the Euangel,
quhois fayth suld nocht failze?

Note heir
yai ar co-
pellit to
blaspheme
ye sacleis of
god, & ima-
gem a kirk
inuisibil.
Luc. 22.
Matt. 28.

18 Of ye ceremoneis, amang ye new reformaris.

Dij

GIF

Winzet, N.

To the Calumiane

Heir be
yair awin
doings ye
ground of
yair do-
ctrine fal-
lis in the
myre.

Matth. 3.

10. 3.

Act. 8.

Matth. 26.

GIF ze will admitt in your kirk na ceremonie,
except expresse cōmandit in scriptur: quhy
will ze ye nocht baptize ye barne except ye fa-
ther yairof, hald it in his airmis afoir your pulpet:
and nocht cōtentit with wtheris gentlemen, except
yai bring yair bairnis throw ye stretis in yair awin
airmis? And quhy baptize ze in ye kirk, and in ony
prophane basin, and nocht in ye plane feildis, & in
ye reuar or fluid: as did S. Iohne ye Baptist, Philip
and ye rest of ye Apostolis? Quhy haif ze God fa-
theris & God motheris: sen ye baill congregatioun
yair present may be witneß? Quhy hald ze godmo-
theris in ye beginning, and now repellis ye samin?
Quhy baptize ze nocht except ze geif euiry barne
ane name at yat tyme? Of ye quhilk albeit ze haif
exemple of S. Iohne ye Baptist at his circuncisioun,
& of our Saluour, zit quhat expresse cōmand haif ze
yairto? Quhy cower ze your table with a quhyte
clayth at your communioun? Quhy caus ze wtheris,
yan minister partlie to distribut your breid & wyne
at your cōmunioun? sen our Saluour (quhois place
ye lauchful minister occupiis) gaif his sacramēt him-
self to his disciplis, cōmanding yame as his lauchful
ministeris to do ye samin. Quhy mak ze your cōmu-
nioun afoir dennar, sen our Saluour institutit his ba-
ly sacrament efter suppare? Quhy vse ze at your cō-
munioun now four, now thre coupis, & mony breidis
nothir keipand ye ceremonie expressit in ye Euāgel

Precheburis.

nor confessing ye treuth of ye mysterie with vs?
sen our Saluour vseit ane breid & ane coupe. Gif
ze nothir affirm Christe realie yair præsents, (quhilk
ane indiuidit ye trew heuinly breid till vs promit-
tit, eniry Christiane of vs at our haly cōmunioun Note.
most assuritlie, throw Christis omnipotēt word res-
sais) nor zit keipis ye ceremonie in ye vsenig of
ane breid and ane coup: quhou vnderstand ze yai is
writtin be S. Paull, we ar mony ane breid and ane 1. Cor. 10.
body, all yat ar partakaris of ane breid and ane
coup? And quhy will ze nocht solemnize your band
of matrimonie, except yai be proclamit thre bannis
afoir? Quhy caus ze at mariage ye persones yan ma-
riit, to tak withis be ye hand: and in sum places,
a ring to be geuin? Thir thingis we speir nocht
yat we repreue yame all, bot to knaw, quhou ze
estabilis your doctrine, to ye quhilk ze will yat we
astrict our selfis: sen ze teche na thing to be vseit at
ye sacramentis or in religioun, except yai be ex-
preslie commandit in scripturis, albeit ze vse the
contrare your selfis.

19 Gif all ye Sacramentis of auld
and new testamentis ar of aly-
ke strenthe and efficacitie.

SEN the Sacramentis of the Euangell exhi-
bitis in deid and veritie, yai graces figurat

D iij

only

Winzet, N.

To the Calviniane

only and hoipit for in the auld Testament: as largelie exponis the Doctouris, as Ambrose writtand on the 73. Psalme, The sacramentis (says he) of ye auld & new Testamēt ar nocht alyke: for ye ane promittis the Saluour, and the wtheris wirkis saluatioun. Quhy teche ze yat yai ar al indifferentie of ane efficacitie, and actual strengthe? Say ze yat manna in y desert wes y samir thing in effect, that the Sacrament of Christis body, sen the ane wes the figure, and the wthir the veritie? Or hald ze manna of greitar excellencie yan the wthir? quhilk ze do, gif ze confes breid and wyne allanerlie yair præsents: sen manna descendit frome the heuyn be miracle, and breid and wyne ascendis frome the erd be natuir. Quididir affirm ze herfor the figure and the veritie to be ane thing, or nocht? Or the figure and the schaddow of mair excellencie, yan the wthir, or nocht?

Note.

29 Of the real præsence of Christis body
in the Sacrament, be pouer of
the wordis of Christe
omnipotent.

QUHA Thaif ze for your defence to affirm in the Sacrament of our Lordis body to remane breid and wyne with (I wate nocht quhat) sum spiritual imaginatioun? and mair erre-

Precheouris.

roncouſlie alſo contrare ye Lutheranis, and all kir-
kis aſoir zow, that yair is nocht yair bot breid and
wyne only? ſen the wordis of our Saluour (quha
is werray God, omnipotent in pouer) ar ſa expreſ-
lie ſpokm, This is my body: This is my bluid. And
S. Paull exponing the ſamin Writtis that the man Luc. 22.
quha eit is yairof vnuorthelie, eit is his damnatioun, 1. Cor. 11.
nocht decerning (ſays he) the Lordis body. And
ſiklyke all the aunciant fatheris and counſelis, nocht
allanerlie that hes bein laitlie, bot quha hes Writtin
fra the beginning, quhare yai tweche that mater,
writtis contrare zour doctrine: as ane ſufficient te-
ſtimonie yairof, may be the firſt counſel haldin at
Ephesus: to the quhilk ze aſtrict zow in zour beleif
ſet out in zour confeſſioun at Geneva. Bot gif ze Note.
allege that ſum of yame callis that Sacrament a fi-
gure: We ar certifiet be evident demonſtrationis of
yair writtingis, yat quhare yai call it anis a figu-
re, yai call it an hundreth tymes Chriſtis warray
body and bluid. Quhareby yai ſchaw yame ſelfis
planelie, that yai call the ſenſible ſignis of that Sa-
crament, a figure or ſigne of ye thingis præſent in-
uiſibilie, and uocht abſent: that nane ſuld haif that
carnal and groſſ iugement of the Capernaitis.

21 Of certane argumentis twe-
ching ze premiſſ.

D iij

ZE

Winzet, N.

To the Caluiniane

ZE takand your argument contrare ye real
 præsence of Christis body in ye sacrament,
 vseis to resfoun of ye natural propirteis of
 a manis werray body, to ye quhilk ye body of our Sal-
 uour wes alyke (bot zit noch aqual) in all thingis
 tueching ane werray man, except sin and ignorance,
 as ze godly in yat case, consentis with ws. Bot we
 demand gif our Saluour in this lyfe enduit noch
 his mortall and passible body with ye propirteis and
 giftis of an immortal and impassible body? Gif ze
 say na, ze deny ye scripturis: as quhē he passit vpo
 ye see, quhen he transfigurat his body afor his pas-
 sioun, quhen he passit throw ye middis of ye thik
 peple to enade yair furie: and siklyke estir his resur-
 rection, by ye propirteis of a body glorifiit, and yan
 immortal, eit with his discipulis ye fuid of morta-
 litie: and als by ye propirteis of a werray body en-
 terit in, ye duiris being closit, ze a, as Godis Kirk de-
 claris till ws, throw ye closit duiris. We demād you
 heirfor, gif ze beleue yat our Saluour did yir thin-
 gis veralie and in deid, or be ane certane iouglarie
 craft? Gif ze grant with ws (as we hoip ze sall) yat
 he did yir thingis treulie and in deid, becaus it is sa
 writtin, albeit agais all naturall ingement, and by
 ye propirteis of a werray body: quhy beleue ze noch
 ye wthir alsua? Sen your grete maister Caluin con-
 fessis yis sacrament tobe a mysterie mair hie, yan
 he can schau be toun, think in mynd, or ony ways
 can

Cal. in in-
 stitut. de
 ccena do-
 mini.

Precheouris.

can descend in his hert, and an wothir matir yan to
trox only. And sen Chrysostome maist earnestlie for- Homel. 83
bidis, to attend to our natural sensis, & manlie res- in Matth.
soun in yat mater: bot to geue credit to ye expres
word of God, albeit it appere contrare our Wittis &
sensis. Bot sen Christe hes spokin (says he) This is
my body: Lat ws geif credit, and repugne nocht to
god? Ze misknaw nocht, sindry of zour maist leirnit
Precheouris within yir twa zeris & ane half, to hef
affirmit woth ws planelie: & zit hes schawin na ex-
pres scriptuir in ye contrare. Quhy wald ze heirfor
thral ws, as ze war ye catholik Kirk ye pillar of ve
ritie, yat cā nocht erre? * Quhare ze allege yat Chri- * we ar
ste ascendit to ye heuin, and sittis at ye rycht hand nocht af-
of ye fatber, ze wil nocht haif him sa bund in heuin suirit gif
yat he may naways be in erd. For estir his ascen- yis wes in
sioun he apperit to S. Paull in ye way. Be ye quhilk Iohne
S. Paul prouis his werray resurrectioun .i. Cor. 15. Knoxis co-
And to sit at ye rycht hand of ye father confirmis pie: bot zit
mair our purpose, sen be yat is signifit his omni- yair is na
tent pouer. diuersitie
heirin fra
ye rest.
Act. 9.
1. Cor. 15.

22. Gif ye dew celebratioun of ye
said sacrament be a sacrifice.

QUHY abhorre ze to affirm & cal ye rycht
vse always of ye celebratioun and sanctifi-
ing of ye said sacramēt of our Lordis body,
ane sacrifice or oblatioun, sen our Saluour maid sa-

D v crifice

To the Caluimiane

Cyp.epi.3 crifice at his last supper, eftir ye ordour of Melchi-
ii.2. sedech: quhilk samin self thing he commandit to be
Matt.28. done in remembrance of him: and sen ye last of ye
Malach.1. twelf Prophetis Malachias, to quhome aggreis Da-
Pfal.49. uid, forespak expresse of ye abolitioun of ye auld sa-
 crifices and oblationis, and vpsetting of ane clene
Marti.ad new oblation, to be offerit in ye new law to ye name
Butdeg. of God in all places: mening of ye vnbluidy sacri-
cap.3. fice of ye Kirk, in ye body and bluid of Christe: as
Iusti.in di- witnessis haly Martialis S. Petiris disciple, Iusti-
alogo cum us, Irmaus, with Augustine, Eusebius, and wthe-
Iudæo. ris Doctouris? Bot sen ze esteeme Augustine gretum-
Irina.lib. lie (and nocht without cause amangis the reste of
4.ca.ca.22 the Doctouris) intend nocht in yis cause to thraw
Aug.de tri him (as sum of your new writtaris dois) to mein in
nit.lib.3. yis mater of ane wthir sacrifice of louing allanerly.
cap.4. For we aduertis you as tender freindis, yat ze
Euseb.de- wilbe eschamit yairin, he is sa plane in sa mony plas-
möst.euäg. ces in your contrare.
cap.vlt.

23. Of the numbere of the com- municantis, and wtheris ceremonies.

Aug.serm. **A**S we grant it lauchful and godly yat mo-
de sanct.19 ny wald cum daylie to ye Mess, and resaue
 the haly sacrament of the altar (we speik
 on yis maneir with Augustine) togidder with the
 Preist

Precheouris.

Preist: sua can we nocht vnderstand your scrupulositie and wane ceremonie, quhilk is, yat ane faithfull man haue and na withir impediment, bot want and cumpanie to communicat with him sacramentalie, may nocht resauue yat sacrament him allane, without error, or idolatrie. Quhow can he be him allane, sa lang as he is a membre of Christis Kirk?

Heirfor we demand you gif our Saluour at ye institution of yis sacrament, præscriuit ane law till tyme, nor wes of all ye ceremoneis vseit at yat tyme, as of ye numbrir place, quhilk wes ane hall: of ye tyme, quhilk wes of the cō-estir suppare: of ye numbre of ye communicantis, of ye quilkis we reid only twelf? Gif ze affirm yat he did sua: ze failze your selfis, quhilkis keipis nocht ane lot of all thre. And quhy wald ze heirfor thral us to ane ceremonie, nocht expreslie commandit, contrare your awin doctrine in wtberis places?

24. *Quhy yis sacrament is nocht vseit, to be ministrat to the seik.*

Q *WHY neglect ze to ministrat yis haly sacrament to ye seik, afoir yair departing of this lyfe, by ye laudable vse and canounis of ye primitiue Kirk, in tyme of ye glorious Martyris? Gif ze say, that ze may nocht deliur it*

To the Caluiniane

to ane allane? Quhy nocht now als weil as ye tyme of ye Martyris be ye exemple of ye haly penitent man Serapion: quha in ye tyme of ye resauing yairof wes illuminat be ye spirit of prophetie? Gif ze excuis zou be yir wordis of our Saluour, sayand:

A grete Drink ze al of yis, and yairthrow ane man can absurditie nocht resaeue it him allane, gif ye minister or wither following ris be nocht rady to comunicat: quhow can yat preue yair do- your intent: sen all Christianis at ane tyme and ane doctrine heir place can nocht keip yat commande, and ze interpret it sua?

25. Of ye wordis of sanctificatioun.

ZE confessing oftymes treulie with vs, eftir ye techement of S. Augustine, yat a sacrament in Christis Kirk, consistis nocht only of a signe, bot of ye word of God innit yairto at his command: quhy teche ze, and settis furth in your catechis, yat ye wordis of sanctificatioun of ye sacra-

Note yair ment of our Lordis body and bluid, ar nocht to be wristing pronunceit to ye end, yat yair suld be ony transubstantiation yairby, or be ye intent of & sacrificear: of the ex- bot to aduertis the peple communicant, quhou yai pres word suld behaif yame in ye mein tyme? Quhou can ze of God. appropriat yir wordis: This is my body: this is my bluid: to teche ye peple, quhou yai suld behaif yame, except only to ye intent, yat yai suld beleue ye samin to be trew, yat is spokin be God, and comandis

Precheouris.

dit tobe spokin be the minister in his name, quho
may nocht lie? Or be quhat temeritie and fuilhar-
dines dar ze ministrat a Sacrament, nocht pronun-
ceand ye wordis of Christe, to ye intent yat it suld And nocht
be a Sacrament: sen ze teche in wtheris places to teche ye
rycht treulie, yat without ye wordis of God com- peple ge-
mandand and promittand grace yairto na sacramēt sūir, qu-
can be maid? Or quho suld ye minister nocht haif how thai
intent to performe and persyte that tbing, yat he suld behaif
Wirkis in ye name, and at ye command of God? yame.

25. Of ye names Sacrifice,
Preist, and Altar.

ALBEIT to ws Christianis be properlie
ane God allane, ane King, and ane Lord:
quha only be nature & essential substance,
is guid, ryhteous, trew, & merciful: zit ye inexplica-
ble benignitie of ye samin our God distributis and
appropriatis in his scriptuir, ye samin names to his Matth. 19.
reularis and wtheris membris of Christis mystical Luc. 18.
body in erd, calling yame Godis, Kingis, Lordis, Mar. 10.
iust, guid. &c. And siklyke oure Saluour Christe Ro. 3.
Iesus being only our hie Preist, and only yat sacri- Exod. 7.
fice, quhilk fra ye fall of Adam, to ye day of iuge- 1. Cor. 8.
ment, takis away ye finnis of ye warld: And only Io. 10.
siklyke yat Altar, vpon the quhilk the prayaris of Psal. 81.
all acceptit and hard be our heuinly Father, ar offe- Apocal. 8.
rit.

To the Calviniane

Passim in rit. Zit ze misknaw noch yat ye samin names war
Exod. & appropriat to the Preistis, sacrifice, and altar, in the
Leuit. law of Moyses, praefiguring only Christe Iesus yan
 tocum. The quhilk names Preist, sacrifice, and al-
 tar the Kirk of God hes vseit, sen the Apostolis
 days, for the minister offering, at Christis cōmand,
 ye vnbludy sacrifice of ye body and bluid of Chri-
 ste, vpon the table of the Lord: quhilk thing ze mis-
 knaw noch: albeit ze wink at the samin applau-
 ding to the tyme. Albeit we may bring intellable
 testimoneis theirow: zit for schortnes, we will ad-
 duce, bot a certane to your memorie.

Martialis Dum altaria dæmonum in puluerem redige-
D. Petri di rentur, aram ignoti Dei ad consecrationem res-
scipulus ad seruari iussimus. &c. Sacrificium Deo creatori
Burdega in ara offertur, non homini, nec Angelo.

len. ca. 1. Ego omni die sacrifico, nō thuris fūmum. &c.
Philade sed immaculatum agnum quotidie, in altare
B. And. in crucis sacrifico.

eius vita. Ecclesie oblatio, quam docuit Dominus of-
Irinæus ferri in vniuerso mundo, purum sacrificium
li. 4. c. 34. reputatum est illi.

Ibid. ca. 32 Noui testamenti nouam docuit oblationem,
 quam Ecclesia ab Apostolis accipiens, in vni-
 uerso mundo iam offert Deo.

Cyprianus Nam si Iesus Christus Dominus & Deus no-
li. 2. epist. 3 ster, ipse est summus Sacerdos Dei Patris, & sa-
 crificiū Deo Patri ipse primus obtulit, & hoc
 heri

Precheouris.

feri in sui cōmemorationem præcepit. Vtiq; sacerdos ille vice Christi verè fungitur, si id qd Christus fecit imitatur. Et sacrificium verum

M. George
hay fy haist
zom to re-
cant.

& plenum tunc offert (sacerdos) in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum Christum videat obtulisse.

Loquitur
de calice vi-
no & aqua
miscendo.

Christus de corpore & sanguine suo instituit sacrificium secundū ordinem Melchisedech.

Aug. in
Psal. 23.

Vouentur omnia quæ offeruntur Deo, maxi-
mè sancta altaris oblatio.

Idē epi. 59

Cū Melchisedech Abrahamæ benediceret, ibi primum apparuit sacrificium: quod nunc Christianis offertur Deo, toto terrarum orbe.

Idem de ci-
uit. dei lib.
16. cap. 22.

Sacerdos ad altare Dei stans, exhortatur popu-
lum orare pro incredulis.

Idē epi. 107

In altari constituitur panis & calix.

Amb. li. 5.

Sacerdos altari assistens pro vniuerso orbe ter-
rarum, pro absentibus. &c. sacrificio illo pro-
posito, gratias Deo iubet offerre.

c. 1. de sacr.
Chryses in
Mat. ho. 26

*Siklyke we dont nocht yat ze misknaw the samin
Fatheris, and all ye rest maist aunciant, commonlie
to hef vseit the samin termes in all aiges, as the
Kirk dois at this præsent. And the Apostolis sik-
lyke to hef abstenuit commonlie in yair writtingis
fra thir termes in this significatioun, for the aboli-
tioun of the Preistheid, sacrifice, and altar in the
auld law, and distincting the samin in the law of
grace fra the wthir.*

Note.

As

To the Calviniane

As the vseing of the samin names in al aiges sen
yair days in vniforme consent manifestlie to vs
persuadis. Quhy cal ze vs heirfor, for the vseing of
the samin Papistis, and sparis in yat part, the hail
kirk afoir vs?

27 Of ye ornamentis of ye Alta-
ris, & ye Preistis.

GIF the law of natuir ingraftit in our hertis
reioß in al cumlie and decent ordour, and ye
samin nocht being abolissit, bot confirmit be the
1. Cor. 14. Euangel: And sen S. Paull also commandis al thin-
gis to be done honestlie and esfir ordour in the kirk
of God: quhat haif ze for zow, to affirm all the ve-
stimentis and ornamentis in the housß of God, spe-
cialie on the Altaris and ministeris, in tyme of the
diuine offices, to be superstitious & idolatrical? Spe-
cialie sen we may preue in the primitiue kirk sik-
lyke ornamentis to be bene vseit, nocht comman-
dit in ye new testament. Salamö also commanding
Prouerb. 1. & 6. us naways to dimit the law of our mother, quhilk
is the kirk (sen be it na thing is promulgat, bot ag-
greing with Godis word, and proffetable to the our
setting of the samin) na mair, yan we suld nocht
beir the praeceptis of our fathir, quhilk is, God.

28 Gif it be lesum to vse ony prophane
coupis at yis sacrament.

SEN-

Precheouris.

SEN ye weschehis and ornamentis appropriat
to ye seruice of God, suld nicht be prophanit in
withir common vseis: as the feirfull exemple of
Balthazar preuis maist planelie: Quhy hes ze wap- Daniel. 5.
pit down al ye affixit tabellis of ye Lord, be al aun- A sacri-
ciant fatheris afoir our days callit altaris, togiddir lege.
with ye font of Baptim, and vseis zour tabillis haif-
sinis, & coupis, furth of ony pphane taneroun? Vii. A prophe-
ze haif ye sacramentis of grace in ye new law, of ne impietie
les dignitie and honour, yan yais war in the auld:
for ye abusing of the weschehis of ye quhilkis, the
grete King Balthazar wes sa seueirlie punisshit?

29¹ Euiry guid Christiane man is
a king, & a preist, & quhat is
meanit thairby.

ALBIT we acknawlege be the scriptuir of
God, yat al iust man in ye kirk of God, quha
subdenis his concupiscence and lustis to the
diuine law, is a victorious king, & preist also spi-
tualie: Nocht yeles we demand zou, gif be that ti-
till euiry man (albeit he haif wit, & pissance yair-
to) may iustlie be a king to ministrat iustice? Gif
ze say, Na: quhy allow ze, & prouokis also, the pro-
uestis and ballies of euiry burgh (quhome we can
nocht call Magistratis propriie, as ze do: sen yai
ar nocht principalis in a fre citie, as wes Rome, to

Apoc. 1.
1. Petr. 2.

E

mak

Winzet, N.

To the Caluiniane

Quhow
 yai prouo-
 ke yair sco
 leris to v-
 surpe au-
 thoritis.

 mak lawis bot suld be Subitis to our Souerane La-
 dy) to baneis Christianis and trew Scottisemen fra
 yair roumes and possessiones, confisk yair guidis,
 put yame to the horne, and condemne yame to the
 dethe: for breking only of yair actis & decreis vn-
 knaum to our Souerane Lady, or hir Maies. prade-
 cessouris! sen yai haif only pouer to puniss yair a-
 win comburgeßs in an. viij.ß vnlaw or siklyke.

30 Gif ye subditis may violentlie
 compel yair Princes to
 religioun.

Hiere. 27.

Baruch. 1.

1. Reg. at
lenthe.

1. Tim. 1.

GIF the peple of Israel vnder ye Idolatrical
 kingis in Babylone, wes nocht commandit
 be God, to resist ye saidis Idolatouris, or be
 ony violence to remuif yame fra yair error, bot to
 obey yame, suffer yame, pray for yame, and serue
 God in yair a win religioun: And David being vn-
 flit king of Israel, wald do na violence to king Saull
 yan being repellit and reprobat of God, and per-
 suit and ye said David iniustlie to ye dethe: bot suf-
 ferit him to rage in his furie, fleing onlie fra his
 violence, for the honour yat he wes a king. Also
 we reid nocht yat the Apostolis or ony of the ca-
 tholik religioun euir punissit in body or geris the
 infidelis, quha had nocht ressaunt the religioun of
 Christe, albeit yai chastisit the apostatis relapsit fra
 ye

Precheouris.

ye trewe fayth anis reffaut . Bot quhou the trewe Reid A-
Christianis wes fcharpelie perfuitit & iniustlie pu- thanas. &
nissit and oppressit be ye Arrianis and wthiris he- Nicephor.
retikis and apostatis the exemplis ar ouer patent.

Quhat auctorite heirfor haif ze for zou to comptrol
our Souerane Lady, and compel hir Maies. to res-
saue zour priuat opinioñ of materis in religioun vn-
knauin to the haill Christiane kirk afeir yir days:
and as zit nocht reffaut be ony Christiane King at
yis præsents? For zour selfis knauis Ingland, Den-
mark, and Alemannie except sum Caluinistis and
wtheris strange sectis, prætending reformatioun al-
sua by the Romane kirk, to dissent in mony hei-
dis fra zour doctrine.

31 Of obedience to our native Souerane Marie.

THINK ze nocht our maist noble, humane
& gentil Souerane hes schawin hir self mair
yan king Dauidis trewe dochtir, quha in that O huma-
case dissenting fra the counsel of maist Christiane ne, berty,
princis, wald fle all occasioun of tribble to be done be gentle, &
violence of men of weir and strangeris, nocht to a wyse soue-
king, quha sumtymes wes hir maister, as wes Saul^{rane.}
to Dauid, bot to hir awin subiectis, vsurping (as
Christiane Princis hir G. nerrest freindis thocht)
hir Hienes auctorite in prætending sa to reforme
religioun in hir absente: wald aduenture hir Hienes

E ij awin

To the Caluiniane

awin persoun, by counsell and exhortatioun of maist noble princis hir G. neir consingis, and vndoutit freindis, in the stormie seis, throu euident perellis of vnfreindis, & præsent hir self to yis Realme maist humblie, nocht as a Souerane, bot as a subiect, or erar hertlie mother, haifand compassioun of hir tribulit sones: obiecting hir Maies. to maist extreme perelis, to ye intent, yat hir sones maist deirbelouit suld hef bene deliuiuit frome all perel: albeit yai had maist fuleschellie in ane furius rage, obiectit yame to ye samm: & in ye mein tyme nocht intendād to ye punismēt of ony cryme with rigour, cōmittit be zouris, in hir Hienes absence: bot labouris maist diligentlie for Godlie concord in the realme, & dew obedience to the auctōrite, but the quhilk ye wthir may nō stand: cōmittand also libertie of conscience

The cōmōu to zouris in religioun (quhilk only in the beginning prouerb is of ye tumult yai desyrit) and yat by ye consuetude ouer trew, of al Christiane princis vseit to yare subditis, quhill Lat ye sow ordour be tane yairin, be ye thre estatis of the realme. Think ze nocht yat yis grete humilitie, gentrice, and singular humanitie iunit with wisdume of sik excellent zour native Souerane, suld mollifie to humill obedience, ye hert of ane trew Scot, albeit it war forgeit of irne or steill? Gif ze think sua with ws (as is zour dewtie but dout to do) quhy exhort ze the subiectis sa feruentlie to rebelloun agains hir G. except sche leue the ordour and catholik

The cōmōu
prouerb is
ouer trew,
Lat ye sow
put in ane
fute, &c.
Thairfor
faythful
mā, resist
the auld
serpent,
yat he ene
ter nocht
his heid.

Precheouris.

lik opinoun in the Sacramentis of Christe Iesus vniuersalie reffaut, and mak a monstrous Idoll of your Maister Caluin: adheirand only to his priuat opinioun, vnknewin to the world afoir yis present?

Gif ze can nocht preue your doctrine in the controuersis now present amangis vs, to be vniuersalie reffaut: quhow can ze but schame bable in your beleif, The haly Kirk vniuersal? Or quhat prof- Note Reiffettis now yat part of your beleif: sen ze ar as bund dar.

Slauis, addicth to your awin priuat opinions iugement, contrare the mynd and auctorite of the samin kirk?

32 *Gif in the Mess be ony
Idolatrie.*

AND gif it sall pleis our maist excellent Souerane, to ye intent to saif youris fra vter ruine (as yair is na dout of hir G. guid mynd yairto) to permitt you safer as Godis eter- Thair is na ternall word sufferis in the Mess, aganis the quhilk ^{dout bot al} ze schaw your selfis sa coniurit inimeis: as for ^{tre w Chri} exemple yat yai be na preist nor minister admittit ^{stiane will} yairto, bot sik, that may instruct the peple be hale ^{do all that} and syncer doctrine, and guid exemple of haly ly- ^{may stand} fe: and that yai be daylie mony to communicat ^{with godis} With the preist sacramentalie, gif yai may be had, an vnitie ^{plesuir for} and that vnder bayth the kyndes, gif it sall pleis in ye kirk. the vniuersall kirk, to keip that vniformitie: sua

To the Calviniane

ze condemne nocht of superstition, or Idolatrie, & Christiane man, minister or wthir, quhen he may haif na communicantis with him to ressaue the sacrament him allane, be exemple of Serapion Euseb. eccl. hist. lib. 6. in the tyme of the martyris, and the haill kirk in our days. Quhat haif ze for zow, to hald the Mess idolatrie, or yairin ony superstition? Gif ze deny Christis humanitie be resfoun of ye inseparable coniunction yairof with his diuinitie, to be adurnit: ze ar already confundit be the exemple of the thre kingis, quha adurnit him in the crib: and be exemple of wthiris also in the Euangel. Gif ze deny the real praesence of Christis body maist blisset in ye Sacrament: ze dissent fra the scripturis, and haly kirk vniuersall, and als fra the segregatioun of all heretiks afoir zow and zour maisteris, to wit, Oecolampadius, Zuinglius & Calvin: except Berangarius & his, as ze knaw praesentlie ye Lutheranis in yat part, to be zour manifest aduersaris. Gif ze deny Christe to be adurnit in ye Sacramēt. (sen we adurne na visible nor sensible signe yairof) Quhy condemne ze nocht ^aS. Augustine for an heretik & ^bChrysostome Ambros. de siklyke wthir of yair aige, quha earnestlie accuspir. Sancto cuiss? os of sin, gif we adurn nocht Christis maist haly body in the Sacrament?

33 Gif lohne Knox be lauchful minister.

SEN

Precheouris.

SEN we reid, that nane suld tak the honour of ministratioun of Godis word, and Sacramentis on him, except he be lauchfullie callit yairto, othir be God immediatlie, or be man haifand pouer to promote him yairto: and sen we reid nane callit be God only, except sik as schew yair pouer genin yame be him, be pouer * of the spirit, or in signis and wonderis. Heirfor gif zow, Iohne Knox we say, be callit immediatlie be God: quhare ar zour merwelis wrocht be the haly spirit? for ye merwelis of woltering of Realmes to vngodlie seditioun and discord, we adnubre nocht to be of his giftis. Bot gif ze be callit be man, ze most scare yame to haif lauchfull pouer yairto: as the Apostolis ordinat S. Paull and Barnabas, albeit chosin be God afoir, and ya siklyke wthiris in ye fourtein of ye actis: and as S. Paull ordinat Timothe and Tite, geueand yame pouer and command to ordour wthiris: quarein apperis the lauchful ordinatioun of ministeris. Zour lauchful ordinatioun be ane of yir twayis, we desyre zow to schaw: sen ze renunce * & estemis yat ordinatioun null, or erar wickit, be ye quhilk sumtyme ze war callit Schir Iohne.

34 Gif Iohne Knox be nocht lauchful Bischope, quhow can yai be lauchful ordinatit be him.

E iij

GIF

Ro. 10.
Heb. 5.
As Moyses & ye apostolis.
Luce. 1.
Ioan. 1.
Esa. 40
* At yis place weil obscur (as God bade)
10. K. maid a fel farde, to his gloire ze wate.
Act. 13.
1. Tim. 4.
2. Tim. 1.
* And yat to zour grete schame brother.

Winzet, N.

To the Calviniane

Tit. I.

G I F he can nocht schaw him self a lauchful ordinat Bischope (nocht only a Preist or inferiour minister) quhow can ze superintendentis, or wthir inferiour Precheouris, electis and ordinat be him, nocht haifand pouer thairto, iuge your selfis tobe lauchful ministeris in ye Kirk of God?

35. Quhy ar nocht ye Lordis & wtheris, lauchful ministeris, as Iohne Knox, and his complices.

G I F Iohne Knox and ze affirmis your selfis lauchful be resson of your science, and that ze ar permittit alwayis, gif ze be nocht admittit be yais Kirkis, quhome ze serue. Quhy hef ze precht manifestlie a gret errour and schisme in your congregatioun, contending wth twiith and nail (as is ye prouerb) sum Lordis and Gentilmen to hef gretumlie failzeit, ministrand your cōmunioun in tymes bypast to thair awin houshald seruandis & tenētis? Sen ye Lordis and Gentilmen being men of science, be thair awin iugemēt, in yat case wes permittit be thair saidis seruandis, to that office: quha affirmis yame selfis tobe a Kirk of God.

Heir Ioh. Knox be his awin sentence aganis wtheris, is fast tedderit in ze girn.

36. Gif ye ordinatioun of ministeris be a sacrament.

Quhy

Precheouris.

Q Why deny ze ye ordination of ministeris to Cal. in m-
be a Sacrament in Christis Kirk? Sen your stit. de Sa-
grete Maister Caluin grantis in your cōtrare, crament.
with mony wtheris new writaris in Alemannie. Ibidem de
Quibidder hes it ye visible signe, videlicat, ye im- ordine ec-
position of handes, the promissis of God with the clesiast.
command (quhilkis thre only ze think necessare to I hair is
a Sacrament) expressit in scriptuir or nocht? na thing
mair plane

37 Of vnqualifit ministeris.

ZE allegeand your selfis, to reduce ye ordour
in religioun according to the puritie of the
writin word: and nocht misknawing also,
yat ye grete decay of ye syncere religioun is, ye ele-
ctioun and admissioun of ye vnqualifit and vna-
ble ministeris, as we confes with you, yat yis lang
tyme ye maist part to hef bene admittit, mair throw A dum pee-
auarice, ambitioun, or wthir carnal affectioun (and stour or a
yat in punisment of the peple, yat God sa sufferit) vicious, is
nor for godly leirning, or wtheris guid propirteis re- a fair scur-
quirrit in a minister: & yairthrow specialie all mis- ge on the
ordour or abuse, yat iustlie can be allegeit maist chei peple: as is
flie to hef sprung. Quhy admitt ze to be your Pre- ye fals pre-
cheouris & ministeris in sindry places young chil- chour.
dring, of na eruditioun, except ye reiding of Inglis
& small entressis in grammar, of na experience, nor
zit haifand praeeminēce by wtheris of godly leuing:
except ze call yat godly, to couet a fair wyse, and

To the Calviniane

- ane fatt pensoun, by ye lawis of ye monastlik lyfe,
 quhilk findry of yame hes professit? Sen S. Paull
 1.Tim.3. techis, yat men in this vocatioun, by mony wthir
 godly propirteis, suld nocht be zounge of leirning, &
 godly exercise alwaies: bot potent to exhort & te-
 che in helthful doctrine and potent to repreue & cō-
 nert ye gainsayaris of ye samin.
 Tit.1.

48. Of a new ordour of eldaris.

- 1.Pet.5. **S**iklyke sen be ye name of eldaris in ye new te-
 1.Tim.5. stament expreslie is meanit Bischoipis & Prei-
 stis. quhilkis last names ye Apostolis vseit nocht
 (apperantlie to ye intent yat yai suld nocht be este-
 mit of yai sort of Preistis and Bischoipis of ye auld
 law) quhois office is expres to preche and mini-
 strat ye sacramentis. Quhy inuent ze in your Kirk
 a new ordour of eldaris, quhome ze discharge to
 vse ony of the offices forsaidis? Siklyke quhy com-
 mit ze to ye saidis eldaris yat office, of ye quhilk ze
 haif na pouer: to wit ye office of a ciuill magistrat,
 auctoritie. quhilk pertenis only to an Emperour, or King, or
 lyke public persones, or to quhome yai cheis con-
 forme to our Saluour sayngis: Geue to Caesar, yat
 pertenis to Caesar. and siklyke saying to Pylat: Yow
 wald haif na pouer ouer me, except it war geuin ye
 frome abuis. quho hald his pouer of the Empriour.
 Quhy sua tak ze fra ye eldaris: quhilk is yair dew-
 tie

A confusi-
 on of or-
 dour and
 auctoritie.

Precheouris.

tie and office, and geuis yame, quhilk pertenis nocht
to yame, nor zit ze haif pouer to geue yame?

39. Of ye Pape, and gif a superiour
suld be amangis ye Bischopes.

S E N naturatie be Godis prouidence amangis
fowlis, fischeis, and beistis, in euery cumpanie
is ane principal, as it war superiour: and sikly-
ke amangis men in euery Realme, is nocht only ane
King or Quene, to quhome all obeys: bot also in
euery prouince, schyre, citie, and hous, is ane princi-
pal or superior, as yair is in euery craft almaist, ane
decane. Quhy suld it nocht be sua in ye Ecclesiasti-
cal state, amangis ye Bischopes, wtheris Pastouris,
and ministeris? Sen in ye law of Moyse God pro-
uidit ane hie Bischope, quhois sentence in contro-
uersie of religioun, the peple suld follow vnder the
pane of dethe? We can nocht be assuirit of na scri-
ptuir, yat ze allege, bot S. Petir had ye samin pouer
geuin singularlie and seueralie to him by ye rest, &
aboue ye rest of ye Apostolis: as we ar at yis prae-
sent persuadit, be yir wordis of oure Saluour. Si-
mon Iona diligis me plus his? &c. Pasce oues
meas, &c. And that all the rest of the Apostolis
wes numerat amang the samin oues, it apperis till
us in yir wordis: Omnes vos scandalum patie-
mini in me in nocte ista: quia scriptum est,
Percutiam pastore, & dispergetur oues gregis.

Deut. 17.

Io. vlt.

Matt. 26

Winzet, N.

To the Caluiniane

& in an wthir place Petirs auctorite aboue yame:
 Ego rogavi pro te Petre, vt non deficiat fides
 tua: Tu verò conuersus confirma fratres tuos.
 Quhilk pouer he apperis planelie to hef exerceit a-
 mang ye Apostolis takand ye speche on him specialie
 in all conuentionis: albeit he sufferit S. Iames Bi-
 schope of Hierusalem, to pronunce a sentence at his
 awin Kirk, in his praesence. And gif ony be superi-
 our: quhy suld nocht ye successour of Petir? Knew
 ze nocht yat all ye aunciant Fatheris attributis me-
 kle to ye Kirk of Rome by wtheris Kirkis: and also
 ye general counsels quhilk ze apprene? As for ex-
 ample ze know yat S. Augustine confirmis his do-
 ctrine specialie cōtrare ye Donatistis: yat neuir ane
 of ye Bischopes of Rome till his days (citand thair
 names to ye numbre aboue .xxxvj.) throwit wthir-
 ways nor he did, contrare ye saidis heretikis. Gif
 ze affirm ye Pape to be ye Antichriste: Will ze nocht
 schaw of quhat Pape ze mein, gif ze speik of ye Ro-
 mane Pape? or quhidder vnderstand ze be ye Pape,
 all Bischopes? for be yat name we reid ony Bischo-
 pe to hef bene decorit: as S. Hierome writtis to S.
 Augustine Bischope: Hieronymus Presbyter be-
 atissimo Papæ Augustino S. Gif ze had ye Bi-
 schopes of Rome Antichristis be resson of ony vice
 (quhilk we intend nocht to defend) quhilk of zow
 is but vice, cast ye first stane at yame. Gif it be for
 ony doctrine contrare Christe. schaw it in speciall
 (We

Aet. 1. 2. 3.

Aet. 15.

Epist. 165.

Of ye na-
me Pape.

Precheouris.

(We pray you) yat we may fle frome it.

40. Of ye sacrament of pennance.

Q Why deny ze the Sacrament of pennance?
and quhy neglect ze to vse at ye leist ye ab-
solutioun of ye minister afoir your commu-
nion always? Sen ye Apostolis wes institut be our
Saluour with sick solennitie in that part of thair
office, yat estir his resurrectioun, he blew in yame,
sayand: Resaue ye haly gaist. Quhois sinnis ze for-
geue, yai ar forgeuin: and quhois sinnis ze retene, ^{10.20.}
yai ar retenit. And quhy dissent ze frome ye maist
part of Alemannie in yat part?

41. Of contritioun, confessioun,
and satisfactioun.

Q Why affirm ze yat contritioun, confessioun,
and satisfactioun, ar Papisticall inuētionis,
and callis ws Papistis for ye vseing yairof:
and callis nocht Cypriane and ye Kirk sen his days
Papistis: quhois doctrine in yat case we follow, as
collektit and euidentlie deducit of scripturis?

42. Of confessioun.

G I F ze condemne confessioun to be maid to
ye Preist of special saltis: quhow can he ab-
solue, conforme to the word of God, sum of 10.20.
thair sinnis, and retene withir nocht absoluit, gif he
sall

To the Calviniane

Cyp. serm. de lap. *shall miskenaw the sin? Or quhy call ze it Papistrie, sen ye said Martyr Cypriane witnessis it to haif bene in ye Kirk of God in his days: and wtheris siklyke aunciant Fatheris esir him?*

43. Of contritioun.

Lu. 13 ***O**R quhy call ze contritioun Papistrie? sen na man can haif forgeuance of his sinnis, except he repent with intentioun of amendiment of lyfe, as our Saluour techis: Except ze do repentance, ze shall all periss?*

44. Of satisfiatioun to God.

Serm. de laps. & passim. ***Q**UHY hald ze satisfiatioun Papistrie? sen Cypriane with mony aunciant Doctouris oft inculcatis yis terme in yair writtingis, to the sentence vseit and resauit at this præsent in ye Kirk? Miskenaw yai trew ze, ye satisfiatioun & redemption conquest till ws be Iesus Christe, as ye full ransoun to the Father, for the sinnis of all the world? Bot yis we think ze wil no^t say: for miskenaw and yat thing only: quhou culd yai be Martyris of Christe, yat is witnessis of ye veritie? And zit yai speik and yat be euident scripturis, of a satisfiatioun requirit of our obædience: as to turn to God in murning, fasting, prayar, and almus deid, with siklyke worthy fruitis of pennance, sa oft inculcat*
be

Precheouris.

be our Saluour and ye Apostolis to ye Iowis, with
sik dolour and hauiues quharof S. Paull spekis, 2.
Cor. 7. Gif ze admit nocht satisfioun on yis ma-
ner to be maid to God, & nocht to man only: quhou
vnderstand ze yir scripturis, Cheritie coueris the
multitude of sinnis: Turn to me in all your hert in
fasting, sobing, and greting: Geue almus, & all salbe
clene to zou: And yat Daniel says to Nabuchodo-
nosor, Redeme thi sinnis with almus deid. with
mony siklyke places?

1. Pet. 4.

Joel. 2.

Luc. 11.

Daniel. 4.

45. Of satisfioun to men.

WE desyre zou to schaw, gif ze think
it necessar to a penitent, to the end he
get remissioun of his sinnis fra God,
yat he mak satisfioun to his brother at ye leist,
insafer as he hes offendit and rubbit him of his ge-
ris or honouris: gif it be in his pouer? Gif ze dis-
sent fra ws, sayand, Na: the scripturis ar ful of
testimonies in your contrare, as thir:

Quha luuis nocht, remanis in dethe.

Quha is nocht iust, is nocht of God.

Departe fra me all ze wirkaris of iniquitie.

Quhen thou offeris yi gift at ye altar, and remem-

biris yat yi brother hes ocht aganis the, leif yi gift
afoir the Altar: and pas and be reconcilit with yi
brother: and syne cum and offir yi gift. Quha luuis
nocht

1. Ioan. 3.

Matt. 7.

Eccl. 5.

Winzet, N.

To the Caluimiane

nocht his brother, quhome he seis: quhou sall he lue
ue God, quhome he seis nocht? Can a man lue
his brother, sa layng as he nocht only, nocht helpis
him in his mistar, bot contrarie oppresss him be vio-
lence and fraud: quhilkis all to our purpose S. Au-
gustine concludis in yir wordis, Sin is nocht for-
geuin (says he) except it quhilk is tane away, be
instituit? Gif ze grant with ws yat it is necessare:
quhy ministrat ze your communicoun to sik persones,
quhome ze knew perfytly to hef intromittit vio-
lently, with withis mennis possessionis, & als rub-
berie of the kirk guidis: nocht only of monasteriis,
quhilkis ze imaginat to hef bene idolatrical, bot
also of Bischopis faitis and parochie kirkis, but ony
repentance, satisfactioun, or intentioun of amendi-
ment: quhilk thing ze man othir grant to be intro-
missioun with idolatrical geris, & sua yame and it
to be burnt togidder, be ye law of God, as efter sal
Iosue. 7. follow: or ellis to be sacrilege war, yan cōmoun thift.
Of ye quhilkis it followis consequentie, yat yai hef
failzeit hauchie cumand to ye communicoun, but re-
stitutiō of wrangous geris, or intentioun to yat ilk;
and ze fer hauiar, quha ministrat ye Sacrament (gif
we may sua call it with you) to ye vnuorthy: knaw-
and yame in yat estate.

46. Of twa partis of pennance,
neulie set furth.

Thair

Precheouris.

THAI R being sa many thingis requirit, to
 trew pennance or repentāce: as sobing, mour- Ioel. 2.
 ning ande teris, walking, fasting, prayair and Luc. 11. 6.
 almus deid: with abstinēce for a time fra mony thin 2. Cor. 7.
 gis wthir ays lesun, hawy dolour for the foremer Luc. 2.
 offenss, with firm intēt of renewing of lyfe yairfir Matth. 5.
 with witheris worthy fruitis of pennāce: & specia-
 lie satisfactioun to all men quhome we hes offendit:
 quhy hes ze setfurth the said pennance sa obscur-
 lie, appunting yairto twa partis only, quhilkis ar
 fayth and renening of lyfe, callit be zow resipiscētia: Na word
 sen fayth is na mair a part of pennance, yan it is to gene ye
 of ony wthir vertrew, it being ye grund of al ver- kew agane:
 tew: and be ye wthir name ye foresaidis properteis nor trew
 of pennance ar ouer obscurlie declarit. Persuade ze dolour for
 nocht heirby to mony vngodli proud præsumptioun, ye sin comit
 and vnsur securitie of conscience? it, &c.

47. Gif præsumptioun vpspringis
 of the præmiss or nocht.

WE desyre zow to maturelie consider,
 and anssuer till ws, quhiddir it cumis of
 zour licētious doctrine in neglecting &
 contemning yir thre partis of pennance abone spe-
 cifiit (as it apperis planehe till ws to cum) or wthir
 voyis: yat sindry at yis præsēt ar descendit to sik
 beifillie rudnes, & præsumptuous securitie of consci-
 ence, & schamelis præsumptioun, yat yat ar nocht

F

eschae-

To the Calviniane

eschame it, nocht to satisfie yair inferiouris or bre-
 thir, in yair dewitie of dellis or siklyke: bot to mak
 mony maist large promiss & oblißingis, knit with
 Note, and Word, Writt, walx and seil, als weil to superiour
 eschew. poveris (quhare yai dar) as to aequall & inferiouris:
 and nothir keipis nor intendis to keip ye samin: by
 ye noble & faythfull cōstancie of our noble Proge-
 nitouris, to ye blasphemie of Godis law, & to maist
 vile schame of our countre. Think ze nocht yat yis
 maist barber ruianes, and maist beistlie impietie of
 vnfaythfulnes to man, wald be spittit at bē a lo-
 or an Ethnik, ze be the starkast theif in Riddis-
 dale? Or think ze sik persones tobe of Godis elect,
 quha aucht to persuaide yame selfis be certitude of
 fayth (as ze teche necessar to beleue) tobe of the
 prædestinat sones of God?

48. Gif concupiscence in the rege-
 rat, be damnable sin.

1. Io. 3. 5.

1. Cor. 6.

Ephes. 5.

SEN it is writtin, yat quha ar borne of God
 or regenerat, sinnis nocht: and yat we ar
 weschin fra our sinnis, sanctisfit and iustisfit:
 and also yat Christe clengeis his kirk (of ye quhilk
 we ar membris) be the lawar of regeneratioun in
 the word of lyfe: Quhy teche ze yat ye cōcupiscen-
 ce left in us estir regeneratioun, for our humilia-
 tioun and exercise, is damnable sin?

49. Of

Precheouris.

49. Of Confirmation.

SE N ze ye see ye Sacrament of confirmatioun
sa expresse vseit be ye *Apostolis*. And affir- *Aet. 8. 19.*
mit be *Hierome* and withiris Doctouris, yat it
suld be ministrat be the *Bischoipis* only: quhy este-
me ze it a thing of na importance: and bot a Pa-
pistical superstitioun?

50. Of extreme vntioun.

SE N yat ye Preistis of ye kirk suld cum to ye
seik, vnt yame with oill, and pray for yame:
As our Saluour techis to be his Godly will, be
the mouth of *S. Iames*: quhy put ze it out of the *Iacob. 5.*
vse of Christianis, and nocht only deprivis it of ye
name of a Sacrament?

51. Of Matrimonie.

QUHY put ze Matrimonie furth of ye num-
bre of Sacramentis: sen it is callit in ye scri-
ptuir a Sacrament. Will ze hald ye com- *Ephes. 5.*
munioun translatioun fals becaus ye Greik text hes
μυστήριον? Will ze nocht grant yat yai twa Sacra-
mentis, quhilkis ze sua cal, ar *μυστήρια*. Mairouer is *Daniel. 2.*
nocht Sacramentum in the Latin text, of als large *Ephes. 1. 3.*
significatioun, as ye withir is in ye Greik? And al *Collos. 1.*
sua quiddir gif Matrimonie hes ya thre propir- *1. Tim. 3.*
teis, requirit be 20w to a Sacrament or nocht?

To the Calviniane

52. Gif ye persones separat for fornicatioun may mary wthiris persones agane, ye at hir being on lyue.

QUAT haif ze for 20w, that a mariit man or woman leuand ye wthir for caus of fornicatioun, conforme to ye scripturis, may mary an wthir persoun, ye first party being on lyue?

Ro. 7. Sen S. Paul, techis yat a woman is subdewit to ye
 +Zea, be- law, sa lang as hir husband leuis: and also he ge-
 ing an ad- uis ane expres command to ye innocent woman di-
 ulterar. mitand hir *husband, to remane vnmariit, or to be
 1. Cor. 7. reconcilit to hir husband?

53. Gif ye harlotis, for quhais caus matrimonie is violatit, or ad- nullit: may mary wthiris.

Mat. 19. 7.

Mar. 10.

+and yat

fra bed &

buird oly.

*In Glas-

gow.

O abomi-

nable pra-

ctise.

ZE knowand haly matrimonie being sa er- nestlie commandit, indissolublie to be keipit, except for caus * of fornicatioun: quhat ap- perand resson haif ze for 20w (we appele to your conscience) to admit it a Godly law to suffer an harlot in his wyfes tyme lyand with an wthir har- lot: or a *preist, or vnmariit man, lyand with an wthir manis wyse, for yat caus the matrimonie to be dissoluit: and the twa harlotis to be zokit vp in a pretendit band of matrimonie maist honora- ble

Precheouris.

ble: as it is practisit be zow, of sum of our renni-
gatt preistis, and wetheris as ze knaw?

54. Of twa contrare lawis twe-
ching mariage.

MAIROVER quhoro deliuer ze zour
selfis of the perplexitie of yir twa contra-
rious lawis: to wit, yat an adulterar sepa-
rat fra his wyfe for fornicatioun, hes na pouer be
Godis law to mary agane, his former wyfe being
on lyue: and on the wthir syde ze permitt a man to violate
or woman, yat may*nocht leif chast, to mary? Also yair wov
gabiddir gif a man or womā being lang absent fra and promis
yair party, or haifand yair party impotent throw to God.
seiknes, or throw obstinat mynd nocht social, and
zit may nocht, as ze teche, leif chast, may mary an
wthir in ye mein tyme? Gif ze say na, be reffoun of
yair former promise and luue to yair party: quhy
will nocht ze Chanounis, Munkis, Freris, Preistis,
Nunnis keip the samin reull, for ye luue of Christe
zour spous, and promiss maid to him?

55. Gif Preistis may mary efter
yare promotioun.

WE nocht ignorant in that part, of the
scripturis and historiis, yat in ye primi-
tiue kirk, of honorable men haifand ane
wyfe, wes oftymes promotit to be Biscopes, Preistis,

To the Calviniane

and Diaconis: of ye quhilkis mony yairefter turnit
yair wyfes in yare sisteris. And heirfor think we
ye samin lesun as zit, with an vniforme consent.

Note.

Bot quhar: reid ze cuir in the primitiue kirk, yat
men want and wyfes, ye tyme of yair promotioun
to yai offices, and estir mariit but repreif and pu-
nishment of ye kirk? Shave ane exemple gif, ze can.

56 Gif ye Preistis in ye new law suld
be als beutifull, as yai in the auld.

1. Cor. 7. **A**ND siklyke S. Paull counselit ye layt man
and woman, to abstene fra yat vse of yair
bodyis till wthiris requirit in matrimonie,
for a tyme, that thai mot waik on prayar: quhat
tyme is it, we pray now, yat a guid Bischope, or
wthir Pastour, suld nocht waik on prayar, studie,
or preching: and yat he suld nocht be rady to mi-
nistrat ye Sacramentis? And gif ye Preistis in ye
law of Moyses (quha in yat tyme behuist to haif
wyfes, for continuatioun of yair tribe of Leui: quha
only of yair nationn wes appointit tobe Preistis)
abstenit fra yair wyfes all ye tyme of yair obser-
uance in the temple, and certane days afoir. VVill
ze yan, yat ye Preistis, and ministeris of Christis
Euangel, and Sacramentis yairof, qubarein is mi-
nistrat realie yai graces, praefigurat in ye auld law,
had wyfes. quha continualie and dayly suld waik vpon yair
ministratioun: tobe les beutiful, and of les cleinnes

Quby ye
preistis vn-
der ye law
had wyfes.

of

Prechcouris.

oflyse, yan wēs ye wthiris? And knaw ze nocht Ambros.
yat Ambrose, Origine, and wthiris pronounces pla- in.1. Ti-
nelie vpon yis similitude and conference, yat the moth.3.
Preistis in the law of grace suld leue in continual Orig. in
chastitie, sen yai suld waik continualie vpon yair Num. hos
prayar, ministratioun of the Sacramētis & siklyke? mil.23.
Ze knaw yat Achimelech wald nocht geue ye sche Hierome
breid to Dauid & his suādis, quhil he knew yat yai contra Ios
war clenc fra al womē thre daysafoir. Gif sik honour uin.lib.1.
wēs hald to ye figuir: quhat suld be hald to ye veri- cap.19.
tie, quhilk is Christis body, & bluid, daylie to be res-
auit, or ministrat in & Sacramēt be godly pastouris?

57. Of ye wow of chastitie.

QUHIDER gif it be lesum or nocht, yat
men of persfite aige, haifand na lauchful im-
pediment, to wow chastitie? And yat wow
being complete, gif it be lesum yairefuir to mary,
conforme to ye law of God, or nocht? Gif ze think
yat yai may: quhow vnderstand ze yat place of S. Note.
Paul speikand of ye zounge wedowis, quha had wo. 1. Timot.5
wit cōtinence, yat yai had yair damnatiō for only
willing to mary: becaus yai brak yair former pro-
miss? And yis being trew of women: quhou can ze
religious mē abone specifit, mary: & eschew also ye
samin sentēce? Gif ze allege yat ze woxit nocht: Of
quhat mynd enterit ze in zour religioun? Or quhou
sal ze defend zour selfis nocht to be hypocritis, gif ze

To the Calviniane

ascribit nocht your selfis afoir God, to yat thing:
quilk mony ways ze professit afoir man?

58. Of ye saulis departit afoir Christi-
stes ascensioun, and sen syne.

A grete
schisme in
ye new
bande.

SEN sum of your religioun affirmis ye saulis of
ye fatheris, quha deceisit in fayth afoir Chri-
stis ascensioun, to hes entirit yan to the gloir
eternal, as the Martyris and wtheris iust hes done
sen syne: & wtheris of you techeis yat nothir afoir,
nor sen syne, quhill ye day of ye generall resurrecti-
oun of thair bodyis, sall ascend thair: quhy cry ze
nocht out ye ane syde contrare ye wthir: or cōuenis
amangis your selfis on ye ane syde, and schax is your
determinatioun in the mater corroborat be euident
scripturis? For of manly coniecturis or scripturis
thrawn by ye resauit vnderstanding yairof, to no-
thir of your partis may we decline.

59. Of Princis and Nobilis sepulturis.

Genes. 24.
35. 49. 50
Exod. 13.
Iosu. 14.
Matth. 27.
Mar. 6.
Act. 8.

SEN ye Prophetis and Patriarkis in ye auld
testament had sik cuir for yair honorable sepul-
turis: and commandit yat eftir yair deth, yair
banis to be cariit furth of ye cuntre of strangearis:
And in ye new testament siklyke we reid nocht on-
ly of oure Saluiouris maist honorable & magnifik
buriing, bot also of S. Iohne ye Baptist, & S. Steuin,
with wtheris. And all this wes done, we ar assurit
for ye honour of ye bodyis, in hoip of ye resurrectioun.

We

Precheouris.

We will nocht speir in aduentuir ze be crabit, gif ze beleue firmlie ye resurrection with vs? Bot sen ze aggre with vs in yat beleif: quhy hef ze dishonorit sua ye bodyis and sepulturis of the Princis of Na Iow, Scotland, and wtheris our noble Progeniteuris, and nor turke wappit yair banis schamefullie furth of yair sepul- wald hef turis: & maid also a filthy stable of beistis to stram- playt yis gearis vpon our maist excellent Kingis body, quha ^{padzeane,} last deceßit? Gif ze allege ony occasioun of Idolatrie ^{to yair el-} at ye saidis sepulturis: yat trifle is na excuis to zou, ^{daris.} except ze grant zour selfis mair ruid and barber, yan euir wes natioun vnder hekin, to tak occasioun of idolatrie, quhare nane is.

60. Gif ye Kirk geris wes Idolatrical,
and of ye intromissioun yairwith.

WE effectuouslie demād zow, gif ye vesti-
mentis, chalissis, and wtheris ornamentis
in ye Kirkis of Scotland wes Idolatrical,
or nocht? Gif yai war nocht, quhy techit ze yame
sua tobe, and burnt sum of yame in testimonie of
zour doctrine? Gif yai var pollutit in idolatrie: qu-
hy reseruit ze ye best part yairof, vnburnt? Quhou
can ze excuse zou nocht tobe punissit with Saull, qu-
ha sparit Agag with certane of his best guidis con-
trare Godis command? Quhow will ze defend cer-
tane of ye Nobilis and Gentlemē in Scotland, quha ^{1. Reg. 13.}
intromittit with ye saidis Idolatricall guidis, nocht

F v tobe

To the Caluiniane

Iosue. 7. to be tane with ye samin geris togiddir with yair so-
nes, dochtiris, horß, cattell, and all thair insprayth,
and to be burnt in puldre, be exemple of Achan: quha

O schiris Wes Idolatrical, and suld hef bene burnt, as ze hef
recant, and techit) and yat mair lychtlie yan yai, sen he cōmit-
saif: ze ar tit his cryme quietlie? Bot God forbid, gif it be his
bot men: it plesour, yat ze be the caus of sa seueir iugement a-
is na scha- ganis our Nobilis. Quhow deliuer ze zow heirfor, of
me for sa yis perplexitie: bot othir ze man cōfes zour ignoran-
grete a ce & errorr, or sik seueritie to be exerceit, as said is?
cause.

61. Of ye best geris tane away and
sauld, and ye werst reseruit.

TH E said Achan being sa punissit, for ye best
geris intromittit be him: quhy iuge ze ye gol-
din and siluir chalissis, & wtheris thingis of
gold and siluir: welxot, silkis, and wtheris fyne cla-
this: bellis, sepulturis, of brace, leid, and siklyke, yat
geuis money: to hef bene pullutit with Idolatrie,
and yairfor to be destroyt, and nocht ye auld and re-
uin ornamentis, sklate, thak, and grof stanis, rottin
tymmir and siklyke? Gif ze allege ye intromissioun
& dispositioun of ye saidis guidis, to hef bene con-
trare zour Will: quhy techit ze nocht vnsentzetlie,
ze a, ye cail- contrare sik manifest sacrilege, and impietie? Or
wyse seis quhy admittit ze sic oppin sinnaris, without repen-
zow heir, tance, and satisfiactioun, to zour communioun?
hund fute
and hand.

62. Gif

Precheouris.

62. Gif thingis dedicat to God, suld
be prophanit in wtheris vseis.

GI F thingis anis dedicat & sanctifit to God,
suld nocht be translatit and appropriat in w- **Leuit. vlt.**
theris prophane vseis, as the forsaide historie
of Balthazar preuis: bot gif yai be dedicat vngod- **Daniel. 5.**
ly to God, aucht to be sanctifit in a mair Godly
vse: be exemple of the incensuris of Dathan and **Num. 16.**
Abiron: quhidder cumis it be your^{*} exhortatioun, or *** Ouer**
nocht? yat mony desyris ye Kirk landis anis dedi- **trew**
cat to God, for sustentatioun of godly ministeris, *** Because**
puir studentis, and feble, and waik indigentis, to be **your awin**
appropriat to ye croun, or to ye first fundatouris po- **bellis for**
steritie? Gif ze exhort yame nocht yairto: *** quhy cry**
ze nocht out vpone yair wickit consait, & als ma- **and in wy**
nifest sacrilege of wtheris: & aduertissis yat ye Pro- **agains sum**
phet incallis ye wrayth of God on yame: quha says,
Lat ws possaid be heretage ye sanctuarie of God? **Psal. 82.**

63. Of traditionis vnwrittin: & first
exemple of certane solennit days.

SE N ye Apostill S. Paull commandit in sin- **2. Thes. 2.**
dry places his traditionis to be keipit, als weil **1. Cor. 11.**
ye vnwrittin, as ye writtin. And S. Augu-
stine siklyke affirmis that to dispute of thai thingis **Aug. ad la**
vniuersalie obseruit, gif yai suld be keipit, or nocht: **nua. & ad**
to be maist insolent madnes. Exemple he geuis **Casula.**
of **epist. 86.**

To the Calviniane

he is blind, of the zerly celebratioun of the Pasche day, of our
yat seis ya. Saluour ascenssioun, and down cuming of the haly
me nocht gaist, onlyke maner zerlie tobe celebratit. Quhy abo-
heir, rebel lise ze ye solenniteis of ye saidis days with siklyke,
lis to Go- and all wthir ordour of that sort vninersalie obser-
dis kirk. uit: as zuil day, Circumcisioun, Epiphanie, Lentren.

64 Of ye mixing of ye Lordis coup with wattir & wyne afoir ye sanctificatioun.

Epis. 3. li. 2

Quhow
schameful-
lie puttis
M. George
hay ye jen-
tice of Cy-
prian. eftir
ye titill of
his buik.

ZE knawe and yat our Saluour sched wattir
and bluid in ye mysterie of our redemption,
& yat ye Lordis coup with wattir & wyne
tobe sanctifit in ye Sacrament is, praefigurat in the
auld testament in mony places, as Cypriane preuis
maist largelie and earnestlie: quho affirmis also that
ye Lord commandit ws to mixt ye samin. Quhy de-
trect ze & rebukis ws catholikis for ye obseruatioun
yairof. And will nocht blaw out zour indignatioun
vpone ye Martyris, Cypriane, Irimæus, Fabiane, E-
uaristus, Alexander, Augustine, and mony wtheris
Doctouris, quhome as witnessis of the veritie we
follow in this parte? Bot sen ze do nocht sa: appere
ze nocht to schuit out zour malice contrare ws, and
nocht contrare that quhilk ze had an error? And
ar ze nocht contrare ye scriptuir, acceptouris of per-
sones?

65. Of

65. Of the Sounday.

GIF ze admit na tradition vnwrittin: quhy
ar ze ja bauld cōtrare zour doctrine, & mani-
fest scripturis apperinglie also, to celebrat zour Sab-
baoth day, with vs catholikis, on ye Sounday: and
nocht with ye Iowis, on ye Saterdag?

Be yir. v.
quæstionis
following
al ye ground
of yare do-
ctrine is

66. Of ye names, persones, & trinitie.

MAirouer gif ze will apprene na thing bot
expreslie writtin, quhou will ze anssuer
contrare an heretik denyand wickilie ye
Father, ye Sone, and ye haly Gaist, iobe callit godly
and dewly, thre persones, & ye haly trinitie? Alsua
quhiddel admitt ze and apprenis the samin names,
or nocht? And gif ze apprene yame: quhou estabi-
lise ze zour doctrine, sen yai names ar nocht writ-
tin expreslie in scripturis?

doung in
ye dirt: &
yame selfis
conuiet of
errour a-
gainst yair
awin do-
ctrine. For
al yir thin-
gis nocht
expreslie,
writin yai
apprene,

67. Of ye forme Gloir to ye Father. etc.
in end of euery Psalm.

QWhy vse ze to sing with vs Catholikis at
ye end of euery Psalm: Gloir to ye Father,
to ye Sone, & to ye haly Gaist. As it wes in.
&c. sen yat godly forme wes only commandit to be
sounge, in yat place, be ye Pape Damasus: in ye re-
buke of heretiks?

for a ty-
me always
with vs.
Bot take
tēt to yair
taill.

68. That

To the Caluiniane

68. That infantis suld be baptizit
contrare the Anabaptistis.

Orig. in ca
put. 6. ad
Rom.
Aug. lib. 1.
de origine
c. 23.

S Iklyke quhat hef ze for zou expresse writtin,
to conuict ye Anabaptistis error, denying that
bairnis in thair infancie suld be baptizit? For
Origene, Augustine, and also the Lutheranis lenis
in this mater rycht wechty, to the Apostolik tradi-
tioun, and vniuersal odseruatioun of the haly ca-
tholik Kirk.

69. Of sa mony Euangelis, Episto-
lis. &c. in ye new testament.

A Lsua quhat scriptuir hef ze for zou, to resa-
ue sa mony Euangelis, and Epistolis in the
new testament, as ze do: and nane ma? Gif
ze allege ye vniuersall consent of all aiges sen Chri-
ste, and ye auctorite of Godis Kirk, to apprene ye
veritie yairof: as S. Augustine dois planelie in ye
samin mater. Quhy resae ze nocht the vniuersal
interpretatioun of the said Kirk sen Christis ascen-
sioun, in all materis of controuersie, and ordour to be
obseruit in vnitie and peace?

Contra e-
pist. Fund.
cap. 5.

70. My copie heir wantis ane quæstioun in yis
place, anentis ye signe of ye croce: quhilk ye
Reidar may haif in ye writtin copis at hem.

71. Of quhat traditionis we speik.

W E

Precheouris.

VE speikād of traditionis meanis nocht
to compell ony mā to resauē ony thing
contrare ye scriptuiris, nor zit yairitis
vscit in diueris kirkis, albeit aggreing with ye scri-
ptuir: fer les heirfor superstition, or ony abuisis
onyways croppin in religiō: bot meanis be traditi-
onis, the trew vnderstanding of the word of God: Note di-
and thai thingis vniuersalie taucht and obseruit, Christiane
be all catholikus, sen the days of the Apostolis. Bot Reidar.
giue ze apprene nocht ye samin with vs, bot inuen- it is writ-
tis a new sense yairof contrare the former mynd of m, Depo-
our fatheris: and studiis siklyke to abrogat, & abo- situm cu-
lise ye vniforme ordour in religioun, als weill of ye stodi.
sacramentis, as of wthir godly ritis, albeit maist
cleirly aggreing with the haly scriptuiris: and spe-
cialie yais vniuersalie obseruit, be all catholikus, to
yis our aige: quhow can ze excuis zour selfis of ye
impietie of schisme and diuision, and fra manifest
defectioun fra the Kirk of God, and nocht to be ye
werray Sones of the Antichrist, sax and schisme
and diuision in Godis Kirk, and contrare ye ma-
nifest Scriptuir and promiss of our Saluour: de-
nyand, euir to hef bene an haly Kirk afoir zow?
And gif ze praeser zour awin witt and iugement
to all wtheris (quhilk God forbid) seikand thair
by a glorious tuill, by the gloir of God: quha pro-
mittit to send his Prophetis, Doctouris, and Eu-
angelistis to the consummatioun of his Sanctis:

quhow

To the Caluiniane

quhow sall ze nocht iustlie be reputit (quhilk grations God in zow mot stay) ye childermg of arrogance, & ye warray Sones of Belial?

72. Of ye inuisible Kirk.

Note for **G**IF ze appreue na kirk, to ye quhilk ze may the luue of assent, except an imaginat inuisible kirk (qu-
briste ye hilk ze hef begit fra Luther) quhilk wantis Eris
auctor of to heir: quhow sall ze schaw zour compliant to the
peace.

Mat. 18.

1. Tim. 3.

it wantis toungis to speik, and handis to writt (as
it man want of necessitie, gif it be inuisible) quhow
can it be, as S. Paull techis it to be. ye pillar and fir-
mament of veritie? Albeit ye elect of God ar kna-
win to him only: zit quhow can yai be inuisible to
men: sen it behuissis yame to be techit be men, re-
saue the Sacramentis be men? or withirways qu-
hou can yai be of Godis kirk? Quhy inuent ze sik a
terme as inuisible, nothir expressit in scriptuir, nor
resauit be aunciant fatheris: & settis ye samin furth
as an article of zour beleif? Will ze nocht confes,
yat in ye kirk of God ar bayth guid and euill, ex-
pressit in the Euangell, be ye similitude of quheit
and fitchis, guid fischis and euill in ane nett: sua
yat ye guid in the battell throw tentatioun may
fall, and ye euil throw tre & pennance, may ryse
agane to grace? Or quhiddir imaginat ze zour kirk
to be inuisible, to mair esalie persnade yairthrow an

Precheouris.

vnitie in all godlines? Or (as mony supponis) to
ye end yat ze and your priuat opinioun be nocht
iugeit be men of superiour poveris? Gif ze persua-
de ony Godlines or vnitie yairby: be quhat mea-
nis, or maner we pray now? And quhow can ze
yairthrow, onyways eschew, nocht tobe iugeit of
superiouris of ye kirk? sen ze neid obey yame in
all Godlines: albeit yai in thame selfis, be Wickit: 1. Pet. 3.
sen na pouer is bot of God. Ferther gif God promi- Rom. 13
dit amangis the lawis an vndoutit ordinance, yat Deut. 17
all dout and controuersie in religioun amangis ya- Note.
me mot be decidit: hes he les cuir of ws, quhome
he hes bocht alrady with ye precious bluid of his
only Sone, sa feruentlie commendand ws peace and
concord, yan of yame: yat it may be lesun to euery
ane of ws, to adhere to his awn imaginatioun and
phantasie, but ony ingement or punisment of our
superioris?

37. Gif a woman may beir superioritie
of a Realme, Prouince, &c.

ZE necht misknawand yat we all ar maist Rom. 13
strytlye comandit in ye scripturis, tobe sub-
mittit and obedient to ye hie poveris: of ye 1. Pet. 2.
quhilkis we beleue our lauchful King, or Quene to-
be Principal in ye ciuill estate, as ye cheif Bischope
in the Ecclesiastical gouernment: Quhy assent ze to
ye furthsetting of certane seditious buikis: quharein

To the Caluiniane

- is denyit, that a woman may beir auctorite of ony
- Iudic. 4.** Realme, Prouince, or citie? Sen we reid maiſt god-ly women to heſ had ſik auctorite: as the prophe-
Luc. 11. tiſe debora. *We* reid ye Quene of ye South, be our Saluour gretumlie commendit, for ye viſing of Sa-
Act. 8. lomon. *We* reid ſiklyke of ye Quene of Candace, quhois Eunuch^s wes baptizit be Philip. Quhare for
4. Reg. 11. ſlew ye Wyckit Quene Athalia ye Kingis poſteritie, & it had nocht bene ye law, yat a woman micht beir auctorite: as ſcho regnit ſeum zeris? Giſ ze affirm yat a womā may nocht ſucceid to hir fatheris heretable landis: Moyscs pronūceis planelie in your contrare: admittand, & cōmandand alſua ye doch-
Num 27. tiris of Salphaad, to enioſe but impedimēt yare fatheris heretage in Iudaea. And quhat is ony Realme, or Prouince in Chriſtianitie, bot as a part of
Note. Iudaea, be ye quhilk is ſignifiit, ye haill kirk of God: profeſſing trexolie Chriſte Ieſus, ſubdeuit to ane God, ane King, ane Lord, and ane Law? Quhare
1. Cor. 14. mentioun is maid in ye ſcriptuir, yat a womā may
1. Tim. 2. nocht haif dominion aboue man: is nocht yat meanit only, of a mariit womā, & hir huiſband: except ze will eniry Lady in ye land, tobe ſubdeuit to hir awin cuik, or horſboy? Giſ ze deny zow to aſſent to the ſaidis prophane buikis: quhy cry ze nocht out in your prechingis, aganis ſa maniſeſt impietie, treſſonable ſeditioun, quhilk alrady intendis extreme deſtruction of yis Realme?

Precheouris.

74. Quhat cumis of the misknow-
ing of the Souerane, and
Bischopos.

G I F ze can nothir affair wos of your lauch-
full Bischopis and wtthir ministeris, nor zit
knowis your lauchful Souerane, quhome ze
aucht nixt God maist humelie obey: quhow can ze
affirma zow to haif a kirk: or defend your conuenti-
culis fra a Babilonical confusioonn, and Diabolical
misfordour foresspokin be the Prophetis, to the wic-
kit peple reprobat of God on yis manieir, Sede-
bunt multos dies sine Rege, sine Lege, sine
Principe, sine Sacerdote & Doctore, sine Sa-
crificio & Altari, &c.

Note yis,
O gens si-
ne capite.

Ose. 3.
2. Paral. 15

75. Gif the bodyis salbe all
alyke glorifit.

I T being sa expresse schawin to us in scri-
pturis, that euery man sall resauue rewarde
of God, conforme to his wirking in his body
heir: quhy teche ze yat euery body of the Iust in
the resurreclioun salbe alyke beutifull and glorifit!
sen the guidnes of God sall reward the bail man,
in body and saul: and in nocht in saull only. The
difference of the reuarde is mair expressit, yan we
meid to proue the samin. As, quha sa wis scairslie,

ha, ha, hal
yair. wald
ze confoud
also ye or-
dour in hee
uin?

2. Cor. 5.
2. Cor. 9.

G ij

fall

To the Calviniane

1. Cor. 15. *fall cheir scairslie: and as a sterne differis fra an
wthir sterne in brychtnes: sua salbe, says S. Paul, ye
resurrectioun of ye deid.*

76. *Gif all kynd of images & similitudes,
be forbiddin be the secund command.*

GIF ze vnderstand be ye secund praecept, as
ze distinct yame, na image nor similitude of
ony thing, to be maid absolutlie: quhy per-
mitt ze but repreis, the nobilis, & gentlemen of your
congregatioun, to haif images or figuris, of beistis
and siklyke, in yair armi? And quhy beir ze your
selfis gold, and siluer in your pursse quhareupon ar
images and figures? And gif ze allege siklyze to be
lesum, bot nocht to be put vp in ye temple of God:
quhow vnderstand ze that part of the Scriptuir,
quhar Salomon is gretumlie commendit, for the
bizing of the temple of Ierusalem: quharein he
gert mak sindry images and similitudis: as of
the Angelis, Cherubin, of lyonis oxin, and w-
thiris thingis? Will ze haif the hail kirk of God
of les auctorite, yan wes Salomon him allane:
quha bayth set vp images in the temple of God,
without the expres writtin word of God? Gif ze
a salt to ye anssuer heirin treching the abuiss, quhilke we
kirk of god wald glaidlie war put away, be exemple of ye bra-
4. Re. 18. *sin serpent cassin down be Ezechias: quow can your
anssuer be of strenthe, or to purpose? Or quow can*

Precheouris.

ze, be reffoun, condemne of Idolatrie all our elderis,
for the vpsetting of images of Chrifte crucifit, of
his martyris and of ye rest, mair yan Salomon? Sen
nothir of bayth intendit ony abusß eftir tocū yair-
of? And gif ze abolise all thing yat is abusit: quhat
thing sal ze leue noch abolißit? noch ye haly scri-
pturis self: quhilk heretikis hes cuir abusit, thra-
wing ye samin in defence of yair fals opinionis: as Matt. 4.
did ye deuil and ye Iowis, contrare Chrifte. 10. 19.

77. Gif we may incal ye sanctis to
pray, for ws but Idolatrie.

ZE confessing with ws, as we ar informit, yat
all the membris of Christis mystical body,
quhilk is his haly kirk: ar desyrous & glaid
also of ye helthe and prosperitie of wtheris: and
prayis to our heuinly father for ye samin to ye in-
digent yairof: als weill ye Angelis & Sanctis in he-
uin for ws on erd in yis battell, as ye godly on lyue Orig. in
for wtheris: bot ze deny yat we may incal the An- lob li. 2.
gelis, and Sanctis in heuin to yat effect, but ye cry- Chrys. ad
me of Idolatrie: ane pronounceis vs manifest Idola- populū An
touris gif we sua do: quhy condemne ze noch of ticchie. Ho
Idolatrie siklyke Origene, Chrysostome, Hierome, mel. 66. &
Augustine, Basill with mony wtheris, quhome ze in. 1 Tes. 1.
know to hes incallit ye sanctis afoir yame departit, Hieron.
as we do at yis præsents? And gif ze allege yat the Paul.
sanctis heiris ws noch: be quhat scriptur preue

To the Calviniane

August. de cognitione veræ vitæ, cap. 9. Basilii in 40. mart. *Mar. 12. Luc. 20. ze your allegiance? Know ze nocht yat ye Angelis ar blythe for ye weilfair of man in erthe? And know ze nocht yat our Saluour pronounces planelie yat ye sanctis depertit heirfra, salbe* alyke & equal to ye Angelis? Or quhow may ze affirm the Angelis and Sanctis, to be of les knaulege yan the deuils, quhome ze grant to know our doings?

78. Gif ony temporall pane, remanis
to a penitent resauit to mercy,
& of prayer for yame departit.

Awa with
ye, Cōmu-
niō of san-
ctis, meane
yai: nother
ws frome
beuin be
angel nor
sainct: nor
in ẽrd, be
wit of our
foresathe-
ris: nor ye
departit be
ws, wil yai
bes helpit.
Num. 14.

MAironer quhat scriptuir haif ze for zow, to affirm sa bauldie: yat quhow sone as a sinner is resauit in ye fauour of god to mercy, yat all temporall pane is also dimittit to him: for ye quhilz caus ye saulis of ye Christianis, say ze, yat ar departit in grace: neidis nane of our prayaris, or withir support. For othir yai depart in grace, and sua immediatlíe to ye heuin: or ellis in ye wrayth of God, and sua (as we grant with zow in yat case) passis to ye hell. Bot quow vnderstand ze it, yat is writtin Num. 14. I haif forgeuin yame according to yi word, says God to Moyse pray and for ye peple. Nocht yeles it followis of ye grete punishment temporall, yat nane of ye peple yat passit furth of Egipt abone .xx. zenis auld, suld entir in ye land

Precheouris.

land of promission, except Iosue & Caleb? Quhow 2.Reg.12.
 wonderstand ze ye grete tribulatioun & scourge yat 13.15.
 come to David and his bouß, for his sinnis esir he
 wes ressaunt to mercy? What meanis ye sorrowful
 punisment of ye houß of Manasses to ye fount ge- 4.Reg.21.
 neratioun for his offences, esir he wes ressaunt to mer- 23.
 cy: nocht only in tyme of his wickit offspring: bot 2.Paral.33
 also in ye days of ye maist godly king Iosias his oy, Hiere.15.
 it is writtin: yat ye Lord wes nocht turnit fra his
 wrayth and indignatioun cōtrar Iuda for ye sinnis
 of Manasses? Ze grantand also yat in baptim all
 sinnis ar forgeuin, confes ze nocht yat the miserie
 and ye dethe siklyke yat followis esir to ye infant,
 afoir ony actual sin, is the temporal punisment for
 sin? Sen S. Paull techis yat ye reuward of sin, is de- Ro.6.
 the. Gif we heirfor assuirit be godis word, yat he Heb.12.
 chastisß all sone quhome he ressauntis, limitatis nor Hiero.in
 derterminatis nocht ye wisdum of god be our phan 11.prouer.
 tasie: quhen, quhare, or quboumekle, heir, or efter Aug.in li-
 yis, as it plessß his godly fatberheid, inslie to pu- bro cōfess.
 neis wos temporalie: bot with Hierom, Ambro- in Euche-
 se, and Augastine, with the rest of Godis Kirk, rid.in lib.
 prays, and delis almus deid for the saulis of the de ciui. dei
 faythfull departit: quhy cal ze ws heirfor Papi- & de verb.
 sist? Specialie, sen it is writtin yat it is a haly and Apost.
 helthful thing, to pray for yame departit, yat yai Amb.de o-
 be faisit fra yair sinnis. bit. Valēt.
 fratris, &
 Theodos.

To the Caluiniane

79. Of fasting at certane tymes

FASTING in all aiges sa gretumlie commendit be god, as it is patent of Moyſes, Helias, ye Niniuitis & also be S. Iohne Baptiſt and his diſcipleſ, practiſit also be our Saluour ſelf (quhoiſ Doingis till xos ſuld be a reull of leuing, ſaſer as we may follow) be quhome it wes foreſpokin yat his diſcipleſ ſuld faſt in yai dayſ, quhen yair ſpouſ, quhilk wes him ſelf, ſuld be tane fra yame: Quhiddir gif the kirk of God heirfor, obſeruing, zerlie abſtinance fourty dayſ in the lentrene, and oukly on the fryday quhen he ſufferit, and on wodiſday generalie in the Orient kirk, quhen he wes ſauld: as maiſt commonly on the ſaterday in the Occident: wes Gilty of Idolatrie or ſuperſtitioñ yairthrow? Quhiddir gif ye primitive kirk obſeruit ye ſamin volūtarie, ſen ya war maiſt feruētlic geun at yat tyme to al godly exerciſe, or be cōmād of yair Biſchopis: trewith it is yat yai faſtit ye ſamin maiſt ſtriētlic, nocht only as it apperis, fra fleſche, bot fra of Spiridiō Wynis and al weill nuriffing meitiſ & drinkiſ: of ye obieēt it to quhilk faſting remaniſ now only, the memorial ws eatoliks yairof to abſtene fra fleſche. Heirfor gif ye peple Trip. hiſt. now being bent and prone to all licentious leung, 1.1.ca.10. contemniſ bayth ye leſ and ye mair: quhy exhort ze yame to brek yat ſmall memorie of abſtinance fra fleſche, ye tymes forſaid? And nocht erar ſpurriſ yame

Precheouris.

me to ye strict abstinence maist godly of ye primitive Kirk: nocht only for cause of ye comoun weil, O worldly as ze callit: bot for godly exercise: as ye Kirk vseit wittil. ye samin befoir? Siklyke sen ye peple suld obey yair superiour in all lesun thingis: quhy cause ze disobedience to yame in yis mater? Sen Iosaphat, King Saul, ye King of ye Nininitis, with mony wtheris ion. 3. commandit siklyke fasting, and nane durst disobey: insamekle yat Saul wald hef slane his maist deirbelouit Sone Ionathas for breking the samin command: nocht willinglie nor wittinglie, bot in ignorance? Quhy obeyt ze nocht zour selfis, ye last lentrene tyme, zour Magistratis commandand, at zour deuise & counsel, abstinēce fra flesche certane days? Gif ze allege in yis mater, contrare ye fasting of ye Kirk, ye sayngis of S. Paull: All thingis ar clene to ye clene. And quhare he prophecis of ye haretikis, Tit. 1. yat suld forbid mariage and eiting of certane meats. 1. Tim. 4. We think that absurditie neidis na confutatioun, bot ye exemplis abone specifit: sen yai haretikis ar alrady cummin in ye primitive Kirk.

Note.

Nicholaire
Manichei.
Tatiani.

80. Of ye Monastik lyfe.

NA man of mein reiding doutand ye Monastik lyfe in ye primitive Kirk to hef bene in grete existimatioun: as sindry werkis of Hierome, Augustine, Chryfostome, Basill, and wtheris, in commendatioun thairof, may be fufficient witnesung: quhy

To the Calumiane

quhy reiect ze, and dyspyssis ye samin indifferentlie
 as superstitious, or Idolatrical: sen it bes the grand
 and deip ruitis in ye scriptuir, be exemple of Helias,
 3 Reg. & 4 Helisæus, S. Iohne ye Baptist, and yair disciplis: be
 Matth. 3. exemple also of mony disciplis of Christe, quha saild
 yair geris and landis at his counsel, yat yai mot be
 perfyte and follow him: and kaist ye prices yairof
 Aet. 4. 5. at ye disciplis feit. For ye defrauding of ye quhilkis,
 Note ze Ananias & Saphira wes strukin be ane word of Pe
 apostatis. tir to ye detb. Feir ze nocht siklyke punisment heir or
 hyne, to cum on ya religious persones, quha now gre-
 delie embraisis ye world agane, be libertie of zour
 doctrine, quhilk afoir be Christis counsel yai had re-
 Math. 19. fusit? And that damnatioun also to cum on yame
 1. 1 mot. 5 (quhilk God auert throw his spirit to repentance)
 Note. quhilk S. Pauli pronunceit vpon ye zounge wedo-
 wis, quha eftir yair wow, wald only hef mariit?
 Sen ye speciall pray, yat mony of yame huntis for, is
 an huir (as we zit vnderstand) cloikit be ye name
 of a wyse. Ze misknaw nocht ye Monastik lyfe to
 hef stand specialie in the renunceing of the world,
 and plesouris of the body, nocht only fra valesum
 huirdum, bot fra mariage sumtyme to yame lesur:
 to ye entent, yat yai mycht yairby mair esalie waik
 on prayar and godly study: nocht refusing honest
 corporal exercise, be exemple of S. Paul, to susten-
 tatioun of yair bodyis: Zit nocht withstanding in
 our days ye samin wes abusit amang mony in Idili-

nes

Precheouris.

nes and welthy lyfe, & cloikit with glistering ceremonies of gerrountis and siklyke, mair yan in trew religion: quhy hef ze schorne away in this mater, the quheit togidder with the fitches? Quhy hef ze wappit down the Monasteriis, and principal policie of this Realme: and counselis the rentis thairof, iniustlie to be appropriat to wtheris? Of the quhilkis Monasteriis euery ane be a godly reformatioun, besydes a companie to waik on prayar, nicht haif bene a college of godly leirning, to the support of puir studentis: and that to ye grette & necessar comoditie of this Realme: quhare now apperis schortlie to cum extreme ignorance, and thairby, be reiding of erroneous Inglis bukis but ferther knowlege, confusioun of all errouris. Gif ze allege the saidis monasteriis to hef bene polltit with Idolatrie, & thairfor suld haif bene destroyit: quhy hef ze nocht destroyt also to the ground (as ze hef done in a part) all Paroche kirkis, & Bischopes sailtis: in the quhilkis the samin thingis wes vseit, haldin be zou idolatrie? and quhat pouer haif ze to dispence mair in the ane, nor in the wthir?

81. Of prayar at præscriuit
tymes in ye Kirk.

Esu

To the Calviniane

Luc. 18.

Matt. 26.

1. Thes. 5.

1. Pet. 4.

Dan. 6.

Psal. 144

¶ 118

Act. 3.

1. Par. 24

EFTIR yat we ar be our Saluour and his Apostolis, maist earnestlie cōmandit to walk continualie but intermissioun, in prayar and thankis geuing: and be exemple of our grete Lord forsaid techit, nocht only afoir & esfir mete to thā-kisgeuing: bot to ye feruencie of prayar, knawing him to hef prayt thryse ye samin prayar, ye nycht he wes betrasit: and be Daniel also captiue in Babilone, turnād him to Ierusalē, & adurnād ye leucanā God thre tymes euery day: and techit siklyke be ye haly Prophet Dauid nocht only euery day, bot at mid nycht to ryse, & euery day seuin tymes to loue the samin Lord our God. Siklyke in the Apostolis days we reid that certane houris wes appointit, as quhen Petir and Iohne ascendit to ye temple at ye nynte hour of prayar: we reid siklyke of ye magnifick ordour and multitude of sindry ministeris in the temple of God appointit be Dauid: Heirfor, albeit euery man suld pray willinglie: think ze nocht yat ye Kirk of God instituit godly, yat prayaris, and louing suld be soung or red dayly seuin tymes, be able ministeris elect yairto? quhilk thing, as we vnderstand, ze can nocht be ressoun deny. Quharfor hef ze prætending bettir ordour in the Kirk than wes afoir, distroyt ye formair ordour and prays only be ane persoun, in your best reformat Kirkis, anis only euery day? and in mony places thryse in ye oulk? and in fer may nocht anis in ye moneth? we mein

of

Precheouris.

of the Kirkis pertening to the reformaris. Gif ze allege in the formair ordour abuse or superstitioun throw ignorance to hes aboundit (quhilk thing we excuis nocht) quhy trampit ze nocht thair abuseis vnder fuit, and set vp yat godly ordour to ye awin syncere puritie, bot hes brocht yat mater as fasting, and Monastik lyfe, to the mair licentious libertie, yan afoir?

82. Of fre wil.

QWHY hald ze ye catholik doctrine of fre wil of man, a Papisticall inuention? Sen all ye auld aunciant writtaris bayth Greik and Latin: affirmis the samin to be collectit maist euidentlie of the scriptuir: and nocht only yai, bot also your awin writtaris: as Bullinger and Melanthon, appreuise ye samin. Will ze heirfor a man to be, as a stane, horss, or mule? Or mak ze God the wirkar of all iniquitie: and to hes geuin his haly comandis to the intent, that man suld be damnit thairby: gif ze allege all thingis to cum of necessitie? Gif man prenent it be ye grace of God, hes nocht yat fredome of will to assent or dissent thairfra: quhow vnderstand ze yir scriptuiris, and siklyke: Quhow oft wald I hef gadderit ye (says our Saluour to Ierusalem) & yow wald nocht? And siklyke yat S. Steuin says to the Iowis, ze haif ay gainstand the haly spirit? Gif man hes na fredome, as said is, to quhat effect

Aug. de spi
rit. & lit.
cap. 33.
Nemo ha-
bet in pote-
state quid
eiveniat in
mētē: sed
consentire,
vel dissenti-
re, propriæ
voluntatis
est.
Et ca. 4.
Sine libero
arbitriēcie
bene nec ma-
le uiuitur.
Matth. 23.
gaif

To the Caluimiane

Art. 7. gaif God his commandis to man, geuand him ter-
rouris of painis gif he transgressit ye samin: and sa-
mony large promissis for ye obseruing of ye samin?
Was yair euir ony of vs, quhome ze cal Papistis,
yat affirmit with ye Pelagianis, yat man estir the
fal of Adam, mycht of ye power of his frewil, do ony
guid plesand to God, without his special grace and
help? Nocht yeles man we nocht grant with Sant
Ro. 7. 2 Paul, yat wil is adiacent till vs?

83. Of ye name Papistis.

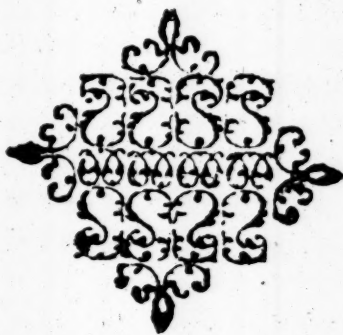
Q Whidder call zews of ye haly catholik Kirk,
Papistis: be resson of ye Bischopes of Ro-
me in ye primitive Kirk, of ye quhilkis yai
war. xx. and may maist constant Martyris of ye ve-
ritie, quhilk is Chrise? Or be resson of ye Bischo-
pes of Rome, quha hes bene laillie? Gif ze cal vs

Note for Papistis for caus of ony new doctrine, vnknawin
godly v-to ye primitive Kirk, bot set vp laillie be ye Bischo-
pes of Rome or wetheris: We to ye intent, that we
may cura to an unitie in all godlines, will, with go-
dis help, cōdescend vnto zow, sa fer as we may but
manifest errour, and in na point adhere to ony do-
ctrine in religioun, or ordour in ye Kirk, setfurth be
Papes, Bischopes, or Kingis, yir thousand zerie last
bypast: except it euidentlie aggre with the express
word of God, ye trew vnderstanding yairof, vni-
uersalie setfurth afor thai days: declarit till vs, be
the

Precheouris.

the vniforme consent of the maist aunciant Do-
ctouris, discussit and determinat be generall Coun-
selis, or vniuersalie obseruit and practisit in Godis
Kirk. Nor zit allege Doctour, Greik, nor Latin,
quha hes writtin within yir thousand yeris for the
defence of ony thing now in controuersie, except in
safer as thair manifestlie consent, wyth the doctrine
of the former aige. Gif ze dissent fra the doctrine
approuin vniuersalie, and ordour setfurth in ye said
former Kirk, sen the Kirk of God most be perpe-
tuall, & in na aige euir mair sincere in religioun, ful-
fillit and exornatit in godly leirning and integritie
of lyfe, yan in yai days: haif we nocht iust cause,
to imploir ye grace of God, and help of all
Christiane Princis, to be deliuerit fra
your furious tyrannie, maist
Ethnik, and arrogant
impietie?

An



To the Calumiane
An exhortatioun to mature and
Godly deliberatioun in
ye premisss.

Note &
obserue gif
you wald
be a sone of
þe haly kirk
vniuersal.
Matt. 7.
Tit. 3.
1. Cor. 1.
Ephes. 4



2 Thess. 2. **V**E being diligentlie, and also stry-
itlie commandit be our Salmour
and his haly Apostolis, to be war
of fals Prophetis, to escheve the
cumpanie of heretikis, to fle fra
all schisme and diuisioun, to walk
in vnitie of spirit, in the band of peace: and to the
end, that we mot mair esalie sua do: to keip that
vniformitie of doctrine, of præceptis and traditionis
geuin till vs, als weil be word and preching, as be
writt: maist faithfullie promittis to you to cōsent, &
assist alsua, nocht only to ye trāping down of Idola-
trie, superstitiō, & abuisß in religioun, insafer yai
be til vs cleirly notifiit: bot also to ye cutting away
of ye apperand occasioun yairof, croipin in the kirk
onyways, be warldly wickit men, be the spirit of
auarice, ambitioñ, or carnal affectioun. Gif ze schuit
only at yis samin mark, as ze allege you to do, (qu-
bilk to intend vsenzetlie, we pray the almychty
maist mercifal to illuminat your myndis) we ex-
hort you in the bo-elis of Iesus Christe, to descend
in to your selfis, and to hef consideratioun, yat as ze
allege you to be men of leirning, and witt: yat sua
your

Precheouris.

your fatheris afoir zou bes bein men haifand indon-
tittie the samin giftis: and as ze iuge the samin our
fatheris (we mein specialie of the Martyris & maist
aunciant Doctouris, about fourhundreth zeris to Chri-
stes ascensioun) to hef bene men, and sa mycht hef
errit: sua your selfis, nocht to be as zit, in that An-
gelicall perfectioun, that ze may nocht erre. * And Note.
zit as we grant it possible, yat ony ane of yame, ad-
herand to his awin iugement nicht hef sliddin in
sum pointis: sua we affirm it to be impossible, and a
thing blasphemous to Christe, to think, that thair
al writtand of ane mater, and in ane mynd, euir to
hef errit.* We exhort zou alsua, as ze knaw sciēce
to be the gift of God, sua ze wald remembir it, to be
indifferent to guid or evil: sua yat naturalie with-
out the heit of cheritie, it makis men booldin and
beicht. Bot sen ze mis knaw nocht, that godly wis- 1. Cor. 8.
dum may nocht dwell in the bodyis of yame, quha
ar subdewit to sin (quhilk we say nocht to accuss
zou præsentialie) we beseik zou to haif inspectioun ^{chap. 1.}
intierly, of your awin lyues, and yaireftir iuge and
confer the samin with the lyues of the haly Mar-
tyris, and wtheris aunciant Fatheris. Quhilk thing ^{Note.}
being done, we appele to your conscience to declare,
gif ze think we fail to lein erar to ye iugemēt, and
vniforme consent of thair Eldaris, quhois lyfe and
leirning ar notifit to the haill world) to the grete
gloir & prayse of ye maist mercifull Lord yair vn-
H don-

To the Caluiniane

doutit gydear: or to your priuat opinioun in yir our
days: yea, albeit ze hald the haill world at yis prae-
sent a lyue (except a few numbre of us) on your
syde, dissenting fra all aiges of men, professing Chri-
ste in all ye world, sen his ascensioun, afor yis our
maist wrechit aige. Mairouer forsamikle as ze ar
offendit & gretumlie displeit, yat we embrace noch
generalie your newe interpretationis on sindry places
of the scriptuir, your determinationis and ordour, in
the hie mysteris and sacramentis of our Christiane
and catholik religioun: and yairfor callis us indu-
rat Papis: affirming you to reduce all to ye puri-
tie and sincere doctrine of Godis word, as it wes
treulie vnderstandit in the primitiue Kirk, with ye
vniforme ordour keipit than. We heirfor effect-
ousslie desyris you and all Christianis, quho heiris of
our controuersie: to pance, wey, and consider, gif ze
haif iust occasioun yairto. And to yat effect, to know

In ye mein and remembir ye constancie of ye primitiue Kirk,
tyme quhe in ye leist ceremonie in religioun, resauit fra yair el-
Scotland daris. And for exemple to haif in vigilant memo-
first resau- rie, the tumult, and controuersie, that hapnit in the
it ye sayth. tyme of ye aunciant Martyr Irineus, neirby. xiiij C. F.
Ecclesiast. zeris passit, betuix the Kirk of Asia (quhilk as prim
bist. lib. 5. cipal Bischope in yai partis yan reulit Polycrates) for
cap. 24. & ye Kirk of Rome with ye wtheris Kirkis, about pre
Hist. I ri. ye celebratioun of ye Pasche day: noch that other ya
pert. lib. 9. of ye sydis denyit ye zerly celebratioun thair of, nor cen
cap. 38. inten-

Precheouris.

intendit, as ze do at yis present (of quhat spirit we refer to Godis kirk to iuge) to abolise: the zerkly celebratioun thair of, bot only that the kirk of Asia celebratit the samin solennitie zerlie, nocht on the samin sonday as the Romane kirk and all wtheris did yan, and now dois: keipand in the meintyme ye fasting of the lentreu precedand thair day of the moneth: quha being exhortit maist feruentlie, be Victor yan Bischope of Rome, to change yat ceremonie: and aggre thairin with the rest of Christis kirkis: dissentit aluterlie fra his desyre, and yairfor wes be him excommunicatit, as schismaticis nocht keipand ane vniformitie with the rest. Zit nocht withstanding ye said excommunicatioun, thair perseuerit stiflie: in yair purpose, affirming it naways lesum to yame, to change sa litle a thing in thair religioun, fra the ordour eftir the traditioun quhilk yai had resauit (as yai allegeit fra thair elders the Apostolis and wthiris Bischoipis in Asia) and that with sa grete perseuerance on bayth the sydis, yat nocht without grete labouris the said haly martyr Irinaeus cumand furth of it, now callit France to Rome: and causand ye fornemmit Polycrates, to cum thare at his request furth of Asia, for the reconciling and aggreing al kirkis in the premiss: aggreit with grete difficultie ye mater sua: yat the kirk of Asia suld be absoluit fra the former censuris, and permittit to vse yat ceremonie of yair

Neuir wes hard amangis the catholikus sa grete a controuersie: Zit for a ceremonie. Asia, Aphica, Europa, wes comoueit: quhat gif yai christianis war nou alyues

Irinaeus ye peace maker.

To the Caluiniane

accustomit day, as thai vseit it afoir: Sen it wes
nocht disaggreing in effect, fra ye ordour of wtheris
Note. Kirkis. Haif we nocht, iuge ze, be yis historie and
exemple controuertit in ye tyme abone specifit, iust
cause & grete occasioun, to pance diligentlie, obser-
ue, & consider with auisement (gif ze wald we war
saifit be our axin fayth erar thā be zouris) gif zour
doctrinie in sa many nouationis, be suirlie foundit &
bigit on Godis word trewlie vnderstand, or nocht.
Sen ze nocht only differris fra ws, as ye Asianis did
fra wtheris Kirkis, tweching ye said day of ye mo-
neth: bot aluterlie with mekle mair abolissis as Ido-
latrical or Papistical, as ze call it, ye said solēnitie of
Pasche, & also of ye Ascensioñ, Pentecoste, ye Nati-
uitie of our Saluour, & Circūcisioun, ye Epiphanie,
ye fasting of ye lentrene, zerlie celebratit & obseruit
be al Kirkis sen Christis ascensioñ. Heirfor tweching
ye trew vnderstāding of ye articulis praceding, qu-
harein maist specialie ze hes segregat zour selfis fra
ws (insafer as we zit vnderstand of zour doctrine)
we earnestlie desyris zou to schaw till ws in writ, cō-
forme to zour promis, as we twechit in the begin-
ning, zour doctrine & confirmatioun yairof, prouin

By on the be ye word of God, As to our parte, to ye intent yat
Apostate, ze may be præserruit fra all damage, and apperand
yat refui- confusioun, and leue with ws in a godlie vnitie: we
seis yis cō- pmit to zou maist faythfullie, to play ye trew parte
dition. of ye haly peacemaker Irineus, abone specifit: yad

Precheouris.

is, to beir safer with you in all thingis, as we may
but manifest errour, and defectioun fra Godis Kirk.

This we promit maist frelie, nocht dout and bot ye A guid
godly mynde, ye feruent zele, and trew lue of hoip, qu
our Souerane Lady towart you hir G. subiectis, is billi god
maist bent to the samin end. And siklyke nocht of his grete
dout and bot our Bischoipis and withiris Pastouris, mercypers
quha ar of leirning able to yair offices, sall reforme syte.
yair lyfes to the plesour of all godly man, and trew-
lie leue heireftir conforme to yair vocatioun, and
glaidly sall assent to yis our mynd: hoip and also yat
withiris vnable, salbe moueit be Godis spirit, to di-
mit willinglie yair places to the mair qualifeit: or
withirways, be a Godly counseill that ordour salbe
put yairto. Bot gif ze intend to establiß amangis Quha so-
us a new forme of religioun, tweebing ye inter- euir is a
pretatioun of scripturis, ye furthsetting of Sacra- treu Chris-
mentis, and ordour in the kirk vnknewin to all ai- stiane: will
ges of men, quhill yis present: and will adhere to cry yis sen-
ye iugement of na aige of Christianis, in the mater- tence on
is controuertit betuix us, sen ye days of the Apo- thout re-
stolis, bot interpret the scriptur and sett a praten- spect of
dit ordour, conforme to your phantasie, imaginatioun, perel.
and priuat opinioonn: We will ze persuadit and cer-
tifiit: yat be ye help of ye omnipotent maist mer- Matth. vlt.
ciful, quha conforme to his promitt hes bein, is, and
salbe with his faythfull, to the end of the world:
geue and yame at all aiges the diueris giftis of his
haly

To the Calumiane

haly spirit : for na feir of your multitude, albeit ze
war.x. Thousand contrare .x. of ws, yat we will
nocht only, nocht iwe with your generail in re-
ligioun , as ze maist seuerlie hes intendit to thrall
ws: nor beir with you in mutuall finzeit societie,
in dissimulatioun, contrar the law of our God, bot
aluterlie fle your companie as of Ethnikis & Ren-
nigatis , nocht beirand Godis kirk, nothir present
nor bypast, keipand vniformitie sa monyzeris . Zit
hoipand in the ineffable mercy of God till you and
ws, we sall nocht desist day nor nycht, to pray with
maist humil myndis, our heuynly father (quha ma-
kis all his seruandis of ane Godly concord in his
hous) yat for the meritis of Iesus Christe our only
Saluour, he wald sua illuminat your hertis , with
the spirit, of humilitie, sobirnes, and trewth, yat ze
nothir think afoir God , nor anssuer till ws in the
premisss arrogantlie, in stryfe and dissentioun : bot
2. Cor. 2. only as afoir God , and of God, and in Christe ac-
cording to his gloir and immutable will , to the
Godly peace and vnitie of all yame, quha vn-
fenzetlie luis I E S V S : to quhome
with ye father, and haly gaist, be
all glore, pouer, vertew,
& impire for euer.

A M E N.

Ad quod peruenimus, idem sentiamus, in eadem
permaneamus regula. Philip. 3.

Finis.

To Iohne Knox. Writtin. 27. Oct. 1563.

IT apperis to me, Brother, yat ze haif sum grete impediment, quhareby ze ar stoppit, to keip promise tuecheing zour anssuering to yis our tractate, eftir sa lang aduifemēt. Gif ze persauue zour fall: quid tardas conuerti ad Dominum? Bot gif my hand writt peraduentuir hes nocht bene sa legible, as ze wald: pleis resauue fra yis beirar, ye samin mater now mair legible. Gif ze throw curiositie of nouationis, hes forzet our auld plane Scottis, quhilk zour mother lerit zou: in tymes cuming I sall wryte to zou my mynd in Latin: for I am nocht acquyntit with zour Southerou. The cause that moueis me at yis tyme, to eik yis mekle to zow in al haist, is yis Beirar N. quha wald fane be baldin a pissant patroū of zour cause: oblissing him to bring me zour anssuer, in ony thing I wald propone to zow. Bot sen I se yat ze can find na outgait, in ye materis ellis to zou proponit: I will burding zou with na new thingis (hoiping in God to heir schortlie of zour cōuersiō) except only with a new errour, quhilk yis beirar zour disciple affirmis bauldly: yat sen Christe sufferit for man, says he, neuir man passit to hell: quhome quhen I culd nocht dissuade to think ye contrare, & haueand cōmiseratioun of yē mā, I said yis: & now to moue zou to repentāce repetis ye samin. Gif al Iohne Knoxis doctrine, say I, be trew, to wit, that all thing quhilk he condemnis be ye name of Papistrie, be damnable: all thing idolatrie and superstitiō, quhilk he sa callis: yat al ye Martyris of Christe with ye maist other conaunciāt Doctouris, quha wrait afore a thousand zenis forme thy passit, togidder with all our eldaris in Scotland, ar al doctrine to rady in hel. My propositiō I preue be yis syllogisme: thisis, or de All man defendand a damnable opinioun, agains the ny ye bail-trew catholik sayth, and deand without repentance, to reair. Fy man,

And sal be
sein mair
cleirlye.

Othir re-
cat, or cau-
se yir zour way to mā. And wtheris zour scoleris, ze know, mair
discip. re-
cant.

2. Tim. 3.

Och for
mair pa-
per or
pennyis.

gidder with all Idolatouris deing on lyke maner, but
stop gois to hell: ye Martyris and principall Doctouris
of ye primitiue Kirk, quhais doctrine defendit euir our
forebearis in Scotland without repentance, wes (gif
ze teche treulie) ye samin men, ergo. &c. I refer ye
consequence be ye blasphemous mowth to be pronun-
ceit. The maior (as yai terme it) I think yat be zour
nor zouris sal nocht be denyit. The minor, as I vn-
derstand, is in this tractat be mony heidis sufficientlie
prouin. Quharefor to zour schame is my propositiō
necessarlie inferrit. And because ze hes bigit vp zour
tour of Babel sa. yat nane vnderstandis. wtheris, zour
tounge is being alrady confoundit, I chocht, I wald zit
anis agane bid zou, hald zour band. Obserue my cau-
se: first, ze zour self, brother, of zour magnificence &
liberal hand, hes oppinit ye zettis of heuin to ye fayth-
ful fatheris, a fore our saluour be his dethe, resurre-
ctioun and glorious ascensiō, had preparit yair to yis
discip. re-
cant. cruelie hes in yare imaginatioun cloisit vp, slotit and
neidnalit ye samin zettis of our hæretage (albeit nou
alrady oppinit to ye iust) quhil ye latter day of all. And
now yis zour disciple, hes maist mercifullie fast steikit
ye zettis of hel: yat ye iustice of God, do quhat ze list,
sal haif na place. Quhat sall we collect of yis zour cō-
fusiō bauldnes, bot yat a part of zou ~~will~~ sal lay a sch-
arpear seige to heuin, & an wther parte to hel, & deny
yat othir yair is a God in ye ane, or a deuil in ye vthir.
For ze Apostolis sentēce is maist trew: Mali homines
& seductores proficient in peius. &c. & yis apperis
tobe neir the nixt step. Quharefor, my freind hald zit
zour hand, & luke a litle vpon zour werkmanschip.
To the quhilk the almighty mot illuminate zour eis.
Amen. Of Antwerp. ye. 27. of Oētober. 1563.
Ninianus V Vinzetus Presbyter.

